THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXI.

(*Concluded from page* 443.)

We now proceed to the fifth petition, which is—"And forgive us our debts, as we forgive our debtors"—in which, according to our Catechism, "we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because, by his grace, we are enabled, from the heart, to forgive others."

It ought to be particularly noticed that this petition is connected with that which immediately precedes it, by the copulative conjunction *and*—thus teaching us, that we ought to pray for the forgiveness of our sins as often as we ask for our daily bread; and that without the pardon of sin there is no true enjoyment of the common bounties of God's providence.

By the word *debts* in this petition, we are to understand *sins*. This is put beyond question by the very same petition being expressed in the gospel of Luke by the words "forgive us our sins:" and sins, whether of omission or commission, are, with great propriety denominated debts, inasmuch as punishment is their *due* from the justice of God. The apostle declares, "that the *wages* of sin is death." Now we ask the *forgiveness* of these debts, because "neither we nor any other creature can make the least satisfaction for them," as our Lord himself shows, in the parable contained in the eighteenth chapter of Matthew, in which he teaches and illustrates at length the doctrine and duty of forgiveness. The way in which we are to ask and expect forgiveness, is pointed out in the answer before us—we are told, that in the very language of the petition, when rightly understood and properly used, "We pray that God, for Christ's sake, would freely pardon all our sins."

It is the prerogative of God alone to forgive sin. In every sin, although a fellow creature be the immediate object of it, God is the party whom we should consider as chiefly offended—because of his Supreme Majesty, and because every sin is a transgression of his infinitely righteous and holy law. Hence we find that when David came to confess his great sin in the matter of Uriah, he says, addressing himself to Jehovah, "against thee, thee only have I

sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." We are therefore to apply ourselves directly to God, and to ask of him, for Christ's sake, to "acquit us both from the guilt and punishment of sin;" that is, to extend to us his pardoning grace, "through the obedience and satisfaction of Christ, apprehended and applied by faith."* Christ having fully satisfied the divine law and justice in behalf of every believer, all his sins are blotted out for the merits' sake of his surety Saviour. The Saviour's righteousness, according to the express words of the holy oracle, is "unto and upon all them that believe," not only to cover and conceal all their offences, but to ensure to them the heavenly inheritance.

In my lecture on Justification, I have shown at some length, how sin is "*freely* pardoned," although it is done entirely on account of the imputed righteousness of Christ. Here, therefore, I shall only repeat what is said by Fisher on this point, in considering the answer before us. He remarks, that "God's accepting of Christ as our surety, and his fulfilling all righteousness in our room, were both of them acts of rich, free and sovereign grace. Therefore, though the pardon of our sins be of debt to Christ, yet it is free to us:" and he very pertinently refers to Ephes. i. 7, where it is said, speaking of Christ, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The answer we consider, concludes by saying, that "we are the rather encouraged to ask" forgiveness of God, "because, by his grace, we are enabled, from the heart, to forgive others."

* Larger Catechism—See the answer to the 194th question.

If we examine the discourses and sayings of our blessed Lord, as recorded in the evangelists, we shall find there is scarcely a topick on which he speaks more frequently, or more at large, than on the duty of forgiving those who have offended or injured us. Let us, therefore, examine into the nature of this duty carefully—Let us consider what it does not, and what it does require.

1. It manifestly does not require, that a man who has been offended or injured, should be insensible that such is the fact. The very duty of forgiveness necessarily implies that we know and feel that we have something to forgive. We ought indeed to be careful not to estimate an injury beyond its real magnitude, nor to dwell and muse upon it, so as to inflame our minds, or fill them with angry or revengeful emotions. This is to be carefully avoided; yet we not only may, but ought to be, sensible of an offence or injury when it has plainly and palpably been offered or inflicted.

2. We are not required to withhold from the offending party the knowledge or information that we consider him as having done us wrong. On the contrary, it is a duty expressly enjoined by our Saviour, to go to an offending brother, and tell him his fault; at first privately, and then, if we do not obtain satisfaction, to take measures to have him censured and disciplined. But all this is to be done, not vindictively, but if possible, to "gain our brother;" or, failing in this, to prevent the injury which might arise from his example.

3. Neither are we required to place confidence in one who has given us unequivocal evidence of a disposition to injure us. We ought not to put ourselves in his power, so as to enable him to repeat or add to the injury he has done us. For this we have the warrant of

our Saviour's perfect example, who would "not commit himself" to his enemies, till he was fully prepared to terminate his mission by his death.

But 5. Our duty positively and indispensably requires us to be ready to be reconciled to an offender. We are not to repel, but to favour and facilitate any advance or overture of the injurious party, when he seems disposed to acknowledge his fault. We are to show that we are not hard to be appeased, not difficult to be won to forgiveness. We are not to require the offender to humble himself greatly, before we meet him for reconciliation. We are not to insist on greater concessions than are equitable; but rather to accept of less than might be exacted, if rigorous justice were done—provided always, that we have evidence of real regret for his wrong doing, and a disposition to be friendly, or not hostile, in time to come.

6. We are, from first to last, cordially to forgive the offender. We are to wish him no evil; we are to guard our hearts against all hatred, malice, and every vindictive feeling. We are to feel *benevolently*, to cherish unfeigned good will toward our bitterest enemy. We are to desire sincerely that he may lay aside his hostility, and become reconcilable. We are to pray earnestly that God may bring him to repentance, and for the sake of Christ, forgive him freely —forgive the injury he has done to us, and the much greater offence which he has committed against God, by his flagrant violation of the law of love, and the sacred principle of doing as he would be done by. Of all this, our adored Redeemer, you know, exhibited a most wonderful instance in his prayer for his murderers in his expiring moments: and there was a close imitation of this high example, in the first Christian martyr, Stephen. Happy they, who feel and exhibit the same *likeness* to their Redeemer which Stephen did, in performing a duty so contrary to the naturally proud and resentful human heart.

Yes, my young friends, I must here repeat, what was mentioned in a former lecture, that in praying God to "forgive us our debts as we forgive our debtors," the particle *as* must be considered as expressing *likeness* and not *equality*. Alas! all that we do is imperfect; and if God did not remit our sins, more purely, perfectly and freely, than we remit those of our offending brethren, we should never escape condemnation. Still, this is never to be made a plea, even for the imperfection of our forgiveness. We are to mourn the imperfection, and earnestly strive to avoid it. Then we shall have the "encouragement" mentioned in the answer before us—the encouragement which is derived from evidence that we have been made partakers of the renewing and sanctifying grace of God. For it is this alone, that will ever enable any one rightly to discharge the duty which has now been explained. A duty in which we make no atonement for our sins, and can plead no merit for its performance; but which, when properly performed, gives proof that we have, by divine grace, been embued with a portion of the spirit and mind of Christ; and consequently, may cheerfully hope that we shall be made partakers of all the benefits of his great salvation.

THE CASE OF THE POET COWPER.

No occurrence in the religious world, where only an individual was concerned, has, probably, in modern times, attracted more attention, created more interest, or produced more speculation, than the case of the poet Cowper. It

has embarrassed the pious, given occasion to the infidel to reproach all religion, and furnished a topick to the enemies of evangelical truth, to declaim against it, as the source of melancholy and all its attendant miseries. The subsequent article, extracted from the Eclectic Review for August last, combats the opinion of the last class of these objectors, and is calculated to solve the difficulties of the friends of practical and ardent piety. It notices three biographies, but our extract relates almost exclusively to Cowper. The whole article is deeply interesting, but we can with difficulty spare space enough for the portion we have taken, which contains the most of what the reviewers say in explanation of Cowper's malady, and the groundless charge against the Calvinistic doctrines, which the enemies of those doctrines have made, as having led to Cowper's despair at first, and cherished it afterwards.

—

1. *The Life of* William Cowper, Esq. *Compiled from his Correspondence and other Authentic Sources of Information: containing Remarks on his Writings, and on the peculiarities of his interesting Character, never before published. By Thomas Taylor.* 8*vo. pp.* 368. *Price* 12*s. London,* 1833.
2. *Essays on the Lives of* Cowper, Newton, *and* Heber; *or an Examination of the Evidence of the Course of Nature being interrupted by the Divine Government.* 8*vo. pp.* 330. *London,* 1830.

The last named of these volumes may be adduced in proof that the first (the latest in order of publication) was not uncalled for. Not that the malignant perversion of understanding betrayed in the attempt to refer the disease of Cowper's mind to evangelical doctrine, as the exciting cause, is to be cured by the clearest demonstration of the utter fallacy of the notion, and its entire contrariety to the facts of the case. Enough had been written and published to undeceive any one who had through inadvertent mistake taken up this idea. Persons acquainted with the life of Cowper only through Hayley's memoirs, might, indeed, be led to suspect, that the Poet's religious notions had some share in tinging his mind with morbid melancholy. But the disclosures made in his own autobiographical memoir, and the publication of the most valuable part of his private correspondence, which Hayley had suppressed, by his kinsman, Dr. Johnson, preclude all *honest* mistake upon this point. The man who, after reading these, persists in ascribing Cowper's despondency and fearful sufferings in any measure to his religious opinions, discovers an infatuation scarcely less pitiable than the malady under which the Poet laboured; nay, in some respects, more so.

It is difficult to account, on any other principle than that of the blindness of heart produced by error, for the hatred of evangelical religion, the loathing of all that the Scriptures term spirituality of mind, which these essays on the lives of Cowper, Newton, and Heber exhibit, combined with so much appearance of outward respect for religion itself.

* * * * * * * * *

We have seen that Cowper suffered from religious melancholy, or from that which would be so called, before he had acquired any distinct knowledge of the Christian doctrine, or manifested in his conduct any settled religious principle. In plain terms, if religion had any share in making him either melancholy or mad in the first instance, it must have been the want of it. But now his inveterate melancholy is to be ascribed to "exaggerated estimates of human corruption," and "exagge-

rated expectations of divine grace." What was the fact? The idea with which Cowper's physical depression became at length inseparably combined, the impression in which his insanity was, as it were, concentrated, had no more connexion with his religious opinions, than had his school-boy fears, or his terror at the House of Lords. This is susceptible of the clearest demonstration. Any man without a grain of religion might have taken up the insane notion, but no religious man, not insane, could have conceived, that his Maker had commanded him to commit suicide, and then sentenced him to damnation for not obeying the command. Such was Cowper's hallucination; such the source, so far as it had any source in his opinions, of his despair. Now he did not hold a single theological tenet that was not directly at variance with this strange persuasion. And what is more, he was to a certain extent aware of this, but, like other patients, deemed himself an exception to all general rules. Sensible that the cause of his despondency must appear to his religious friends imaginary and irrational, he says, in a letter to Mr. Newton: "My friends think it necessary to the existence of Divine truth, that he who once had possession of it, should never finally lose it. *I admit the solidity of this reasoning in every case but my own.* And why not in my own? *For causes which to them it appears madness to allege*, but which rest upon my mind with a weight of immoveable conviction. If I am recoverable, why am I thus?" * In another very remarkable letter, adverting to the closely analogous case of the learned Simon Browne, who imagined that the thinking faculty within him was annihilated, Cowper uses this consistently insane language:

"I could, were it not a subject that would make us all melancholy, point out to you some essential differences between his state of mind and my own, which would prove mine to be by far the most deplorable of the two. I suppose no man would despair, if he did not apprehend something singular in the circumstances of his own story, something that discriminates it from that of every other man, and that induces despair as an inevitable consequence. You may encounter his unhappy persuasion with as many instances as you please, of persons who, like him, having renounced all hope, were yet restored; and may thence infer that he, like them, shall meet with a season of restoration; but it is in vain. Every such individual accounts himself as an exception to all rules, and therefore the blessed reverse that others have experienced, affords no ground of comfortable expectation to *him*."

Priv. Corresp. Vol. I. pp. 212, 13.

The letters from which these passages are taken, were written to Mr. Newton in 1782 and 1784, when the paroxysm of his disorder had settled down into that milder insanity which is always found incurable, the madness upon one idea. In a letter to Mr. Bull, of which Hayley has printed only part, he uses language still more unequivocally betraying the hallucination under which he laboured.

"Prove to me that I have a right to pray, and I will pray without ceasing; yes, and praise too, even in the belly of this hell, compared with which Jonah's was a palace, a temple of the living God. But let me add, there is no encouragement in the Scripture so comprehensive as to include my case, nor any consolation so effectual as to reach it. *I don't relate it to you, because you could not believe it.* You would agree with me if you could. *And yet, the sin by which I am excluded from the privileges I once enjoyed, you would account no sin. You would even tell me it was a duty.* This is strange,—*you will think me mad.* But I am not mad most noble Festus. I am only in despair."*

Once more, in a letter to Mr. Newton, dated Jan. 1787, just before a fresh paroxysm of nervous fever, which compelled him to suspend all his poetical labours during ten months, he uses language which

* Private Correspondence, vol. I. p. 309.

* See the entire letter in Ecl. Rev. 2d Series, Vol. VI. p. 337, where it was first printed.

implies an indistinct consciousness that his sufferings were to be ascribed to a physical cause.

"The mind of man is not a fountain, but a cistern; and mine, God knows, *a broken one*... Sally Perry's case has given us much concern. I have no doubt that it is distemper. But *distresses of mind that are occasioned by distemper, are the most difficult of all to deal with. They refuse all consolation: they will hear no reason.* God only, by his own immediate impressions, can remove them; *as, after an experience of thirteen years' misery, I can abundantly testify.*"

Priv. Corresp. Vol. II. pp. 94, 6.

Need we multiply extracts in illustration of the real nature of his distress? It is a melancholy subject, but the importance of placing Cowper's malady in a just light, arises not merely from the ignorant and malignant use that has been made of his case by the enemies of religion, but from its being no solitary and unprecedented one. We shall make nc apology, therefore, for repeating the description given of it on a former occasion. Cowper's despair was a purely physical sensation. He had not been led into it by any mental process: it was not a conclusion at which he had arrived by the operation of either reason or conscience, for it was unconnected with any one tenet or principle which he held. It had fallen upon him as a visitation, and he struggled with it as with an incubus, half suspecting that it was a phantom that seemed to weigh him down, but still it was there; and he here argues from its continuance to its reality: "If I am recoverable, why am I thus?" The sensation was real: it could not be reasoned away, any more than can headache, or a fit of the stone. It was as clearly a case of hypochondriasis, as those instances in which the patient has fancied himself a tea-pot, or a sack of wool, or has imagined his thinking substance destroyed. Cowper's only seemed to be a more rational impression: that it was not really so, is evident from the specific nature of the idea on which he fixed, namely, that he was excluded from salvation for not having committed suicide. That this idea produced his melancholy, no one who deserves to be himself considered as rational, can maintain: it was his melancholy which produced the idea. Religion could not have given birth to it, nor could it have survived one moment the presence of distemper. The patient more than half suspected, at times, that disease was the cause of all his mental suffering; but he could not *know* it, the impossibility of discerning between what is delusive and what is real, constituting the very essence of the disease. That knowledge would have involved his being sane on the very point to which his irrationality was limited: he would then have been well. It is observable, that he never attempts to give a reason for his despair, but only assumes that its existence in his mind proved the truth of the impression which seemed to himself to cause it: in this, he argued as all hypochondriacs and maniacs do. But, in fancying himself crippled, and made useless, and turned out of service, he argued not irrationally; he was only mistaken; and it is pleasing to reflect, (as it has long since been to him a source of the purest joy and gratitude to know,) how greatly he was mistaken. All the mystery has long ago been explained to him. In the above letter, (Vol. I. p. 309,) he evidently alludes to his belief in the doctrine of Final Perseverance, (which, properly understood, is but the doctrine of Regeneration,) as flatly opposed, in every case but his own, to his mournful conclusion, or rather delusion. He does not doubt his having been truly made a partaker of spiritual life, but, with his own peculiar force of expression, intimates that his soul had been slain by the hand of God. Mr. Newton appears to have seen the total inu-

tility of combating this impression by argument, and to have attempted to dissuade his afflicted friend from suffering himself to dwell on the topic."*

We have referred to the access of nervous fever which Cowper suffered in January, 1787. From the dreadful condition of mind into which it plunged him, he emerged suddenly; "so suddenly," he says, "that Mrs. Unwin, having no notice of such a change herself, could give none to any body." He continued to dread the recurrence of that month; which had twice returned upon him, "accompanied with such horrors as he had no reason to suppose ever made part of the experience of any other man." Early in December, 1790, he had another short but severe attack of nervous fever, which was not succeeded, however, by the usual paroxysm of the mental depression under which he continued to suffer. This, although it admitted of comparatively lucid intervals, in which he had a glimmering of his real predicament as the subject of distemper, never entirely left him. In a letter to Mrs. King, dated July, 1790, he thus describes his state of mind.

"I have singularities of which, I believe, at present you know nothing; and which would fill you with wonder if you knew them. I will add, however, in justice to myself, that they would not lower me in your good opinion; *though, perhaps, they might tempt you to question the soundness of my upper story.* Almost twenty years have I been thus unhappily circumstanced; and the remedy is in the hand of God. That I make you this partial communication on the subject, conscious at the same time that you are well worthy to be entrusted with the whole, is merely because the recital would be too long for a letter, and painful both to me and to you. *But all this may vanish in a moment; and if it please God, it shall.* In the meantime, my dear madam, remember me in your prayers, and mention me at those times as one whom it has pleased God to afflict with *singular visitations.*" *Priv. Corresp.* Vol. II. pp. 223, 4.

In 1791, Cowper's spirits received a severe shock from Mrs. Unwin's being seized with a disorder which proved to be of a paralytic kind. A second attack, in May of the following year, which deprived her, in a very distressing degree, of the use of her limbs, her speech, and her faculties, threw her affectionate companion into a fresh "paroxysm of desperation." As she slowly, but imperfectly recovered her powers, Cowper's spirits were restored to tranquillity, but never entirely rallied. Nearly the whole of his time and attention were now devoted to Mrs. Unwin, whose infirmities gradually increased to a state of helpless imbecility. The depressing influence of the spectacle, and of the anxieties connected with it, upon Cowper's mind, became visible to his friends, and no doubt hastened the approach of the last calamitous attack of nervous disorder from which he never recovered. At the commencement of the year 1794, he was seized with so violent a return of his malady, that for a fortnight he refused food of every kind, except now and then a small piece of toasted bread, dipped in water or wine and water. Dr. Willis was called in; but medical skill was unavailing. In the year 1796, for a few weeks, he exhibited a slight abatement of the engrossing pressure of his distemper; and again, in the summer of 1797, sufficient to enable him to resume his literary tasks. But his shattered frame was no longer able to resist the repeated attacks of the disease; and in January, 1800, symptoms appeared which indicated the breaking up of his constitution. He expired on the 25th of April, without a struggle or a groan, but without having exhibited any return of unclouded reason. It would seem that his physical powers were too exhausted to admit of that transient illumination of the faculties which, in cases of

* Ecl. Rev. Vol. XXI. pp. 200, 1.

derangement, is generally the precursor of death. We cannot forbear to notice, however, the remarks of the Author of the Essays upon this circumstance.

"There was one comfort which Cowper's religious friends securely anticipated to him and themselves—that he would at least exhibit, not merely like Addison, how a Christian, but how a serious Christian could die. It was contrary to all precedent that a converted man should despair to the last. A something was to be wrought, as Cowper expresses it, within the curtains of the dying man, that neither the doctor nor nurse were to understand. This was almost necessary, we believe, to establish the reality of his former call. That the fears of death are commonly dispelled at the near approach of it, except in cases of a heavily-laden conscience, (and not excepting *all*, even of such cases,) and succeeded by a perfect serenity of mind, we are well aware. That such was not the case with Cowper, adds another and most striking proof that, in him, physical despondency was the least part of his sufferings.

"Had the calm which spoke peace to the death-bed of Addison and Johnson, been possible to the agonized mind of Cowper, we should have had a few minutes of tranquillity, perhaps of religious aspiration, brought forward triumphantly as a proof of the blessed consequences of those opinions which we have shown to have embittered his life. Had it been so, it would have been a weak support to opinions proved on other grounds to have been erroneous; but it was denied."

Essays, pp. 29—31.

Our animadversions upon this passage shall be very brief. First, it is utterly untrue, that Cowper's friends had securely anticipated for him a different exit. They cherished, as long as it was reasonable, the hope of his ultimate recovery; but the nature of his distemper was too well known to them, to allow of their supposing that any thing but death would completely set free his spirit from its bondage. Secondly, that physical despondency really formed *the whole* of his sufferings, must be evident to every person of common sense; and must be admitted by this writer himself, unless he means to say that Cowper was *not* suffering under distemper; that he was perfectly sane; and that his horrors were those of a heavily-laden conscience under the fangs of remorse. Thirdly, that a converted man should despair *at all*, who has committed no crime to render his character equivocal, and assurance perilous, is so contrary to precedent, and so much at variance with sound reason as enlightened by Scripture, that, in every such case, the presence of physical disease may be suspected; and if labouring under disease to the last, his despairing to the last is not a circumstance to excite surprise. Once more, the experience of the most eminent saints in their dying moments is so various, depending so much on the physical accompaniments of dissolution, that no well-informed Christian would adduce the degree of tranquillity and assurance enjoyed by a person in his last moments as either a test of the correctness of his opinions, or a proof of the elevation of his piety. In a word, the whole passage upon which we have commented, is a melancholy display of that very rashness and ignorance which are charged upon the holders of evangelical sentiment.

We have dwelt so long upon the nature of Cowper's affecting malady, that we cannot extend this article by adverting to the more pleasing features of the biographical portrait; but must refer our readers for these to Mr. Taylor's volume, which, if not every thing that we could wish for in a biography of Cowper, is a very judicious, instructive, and interesting performance. We have elsewhere endeavoured to show that, rightly viewed, the exemplary character of Cowper's piety, and the beauty of his example, are by no means destroyed, or even diminished, by the hallucination under which he laboured. The influence of religion on his mind was never suspended, even at the time that he

religiously forbore to pray. The piety that shines through his despondency, the filial submission with which he utters the mournful complaint, Why hast thou forsaken me? indicate that, through all the bewilderment of reason, his heart was singularly right with God. In the depth of his unutterable anguish, "he sinned not, nor charged God foolishly." He does not, indeed, say with Job, "If he slay me, yet will I trust in him;" because the idea which overspread and eclipsed his reason, forbade that exercise of trust. But, wild and irrational as was the supposition, the surrender of soul was not less implicit, the resignation not less real and exemplary, which led him in effect to say, Though he damn me, yet will I justify him.* "There is," he said, "a mystery in my destruction, and in time it shall be explained."

Viewed, indeed, as the experience of a person in the possession of unclouded reason, and having at the same time a distinct knowledge and cordial belief of evangelical truth, we admit, that the case of Cowper would present a dark enigma, a moral contradiction. False views of religion may, it is true, generate despondency; and it is equally true, that despondency may gender false views of religion. Nor is it in every case easy to determine, which is cause and which is effect; the manner in which mind and body reciprocally act upon each other, being often so inscrutable as to baffle the attempt to distinguish between physical and mental causes. Yet, if it be difficult to discriminate between bodily and mental depression, there is a distinct line to be traced between rational and irrational. When a rich man becomes possessed with despondency shaping itself into the fear of want, or under the imagination of actual distress, the obvious nature of his delusion shows at once that his causeless depression is disease. Now where the despondency puts on a religious form, its real nature may be ascertained in like manner, by inquiring into the actual character and circumstances of the sufferer. Where there is palpable illusion, there is disease. False impressions may proceed from ignorance and misapprehension; and such impressions will yield to moral treatment. But if the notions are not merely inaccurate, but illusive,—if the mind is found to have shaped out for itself the ideal object of its desponding apprehensions,—there can be no ground for hesitation in pronouncing the depression to be bodily distemper. There are morbid states of mind which do not rise to that height of nervous disorder that produces hallucination, but which still indicate an unhealthy state of body. There is such a thing as the religious vapours, for which the Pharmacopœia prescribes suitable remedies. But no one who knows what melancholy is, will confound that terrible visitation with any self-inflicted or fantastic complaints.

Of those subjects of what is called religious melancholy or religious madness, who come under medical treatment, the greater part, it is, we believe, undeniable, are such as would previously be termed irreligious persons. The religious anxiety has commenced with the mental aberration, and has disappeared on restoration to health. In such cases, though the apprehension of Divine anger may not seem unreasonable, it is as really an illusion as if the despondency put on the most extravagant form. In fact, where religious anxiety or excitement has had any

* Cowper may be considered as having almost realized, in his insanity, the impossible condition which President Edwards makes the first distinguishing mark of "gracious affection."

share in *producing* mental aberration, this will generally put on the form of irreligious profaneness, or something contradictory of the previous state of mind. In Cowper's case, the religious despondency which preceded his becoming religious, seemed to himself, even on the retrospect, not irrational, because it was justified by his real moral condition as an unconverted man. Yet, it evidently originated in distemper, not in the convictions of conscience, and partook essentially of the character of an illusive impression. The religious despondency which attacked him *after* his conversion, was equally the effect of disease, and was shown to be so by its contradicting his own principles, and by allying itself to an idea perfectly irrational, and which he half suspected, at times, to be an illusion.

But is there no difficulty, it may be asked, connected with the abandonment of a pious man to such a state of mental darkness and suffering, especially when protracted to the hour of death? No greater difficulty, we conceive, when viewed as the result of physical disease, than in a good man's being suffered to linger under a torturing complaint, or to be laid aside by paralysis, or to be the victim of brutal violence, of persecution, or of fatal accident. We know of no promise that ensures a pious man against insanity, although we believe the physical influence of true religion to be the very best preservative against those exciting causes which are likely to develop a predisposition to mental disease. The history of Job is written to caution us against falling into the errors of his friends in so judging "by feeble sense." It is true, that *he* emerged from his complicated and unparalleled afflictions; but in the cases of diseases incurable except by miracle, what reason is there to expect an extraordinary interposition of Divine power, in anticipation of the blessed cure which death will effect, when the spirit "drops its chains with glad surprise?" If Cowper was permitted to expire in apparent mental darkness, let it not be regarded as either militating against the Divine goodness, or as indicating the Divine displeasure against the sufferer, should any one under similar circumstances be allowed to close his days under the pressure of distemper, and to give no sign in death.

From those who have given no unequivocal sign of conversion to God in life, it may indeed be most anxiously desired, that a parting sign of penitence and faith should be obtained in some brief interval of mental sanity. But neither the truth of religion itself, nor the evidence of the individual's piety, depends upon the circumstances of a death-bed. Besides, the case of Cowper proves that, under a mental eclipse, there may be ample room for the manifestation of character, for the exercise of religious principle, for a discipline strictly probationary. The imagination may be disordered, while the affections preserve their integrity, the conscience its tenderness, the principles their steadiness. Cowper remarked of himself, that "a convert made in Bedlam is more likely to be a stumbling-block to others, than to advance their faith; but, if it have that effect upon any, it is owing to their reasoning amiss; since he who can ascribe an amendment of life and manners, and a reformation of the heart itself, to madness, is guilty of an absurdity that, in any other case, would fasten the imputation of madness upon himself." The same remark will apply to the manifestation of religious feelings and principles in a person suffering under mental disease: it may be a stumbling-block, rather than an edifying spectacle, to those who reason superficially. But, to Him who "seeth not as man seeth,"

the hypochondriac or melancholic sufferer may be exhibiting all the undoubted marks of religious sincerity, while to others he is as one talking in his sleep. He is, in fact, labouring under a dream, a waking night-mare; and the analogy between the phenomena of sleep and some forms of mental disease, is so remarkably close as to deserve, we think, more attention than it has hitherto received from the pathologist. But this is a subject upon which we must not enter.

There is but one more remark we have to offer upon the case of Cowper; and that is, that, although deprived, by his constitutional infirmity, of religious comfort, he was singularly happy in being supplied with all the alleviations of his trial which he could derive from the tender care, and sympathy, and society of affectionate and accomplished friends, the solace of literary employment and literary fame, the consciousness of doing good, and freedom from pecuniary anxiety: in fact, as he expressed it, he was "denied no comfort compatible with the total absence of the chief of all,"—that of which his distemper deprived him. In the circumstances of his history, it is delightful to trace the marks of a watchful Superintendence infinitely gracious, that made a hedge about him, securing his life against that enemy with whom he was so ill fitted to contend,—that supplied him at all times with the means of an honourable competency,—and when he was menaced with poverty, sent the timely relief of the royal bounty. No, he was never for a moment forsaken by Him in whom, with the grasp of blindness, he trusted,—like a child clinging to its mother in the dark. And there are others besides Cowper, who, when they emerge from the darkness and delusion of distemper, on whichsoever side of the river it may be, will be able to recognise in their own case, the special kindness of the Providence which watched over them, and tempered all their sufferings. Then also will they receive an answer to the question now so mournfully reiterated, "Why am I thus?"

We are happy to find that Mr. Taylor's volume, though not long published, has nearly passed through a second edition, and that a third is in preparation for the press. We again commend it to our readers as the most complete memoir of Cowper that has yet appeared, containing a very copious selection from his letters, so as to make the poet to a great extent his own biographer. Mr. Taylor displays much unaffected good sense and modesty, claiming only the merit of a compiler; but biographical compilation is no easy task.

From the London Christian Observer.

SEE A CHRISTIAN DIE.

Angels, as you wing your way,
From the realms of endless day,
Deign to grace our lower sky:
Come, and wonder;
Come, and see a Christian die.

Ye who tempt the heirs of glory,
Ye who hate redemption's story,
See your leader vanquish'd lie:
Come and wonder;
Come, and see a Christian die.

Ye who mock at revelation,
Ye who scorn your soul's salvation,
Try its truth this touchstone by:
Come, and wonder;
Come, and see a Christian die.

Ye who search creation o'er,
To exhaust kind nature's store,
See a balm all yours outvie:
Come, and wonder;
Come, and see a Christian die.

Ye who still unwearied pore
On the page of classic lore,
Feast your mind, and feast your eye:
Come, and wonder;
Come, and see a Christian die.

Kinsmen, do you love your friend?
To his death-bed hither wend:
Hear the dying Christian cry,
Come, and welcome;
Welcome, friends, to see me die.

Ere the silver cord be broken,
Ere the last farewell be spoken,
Ere the spirit soar on high,
Come, and wonder;
Come, and see a Christian die.

Blessed Jesus! while we live,
All that's needful freely give;
When we on a death-bed lie,
Come, and teach us,
Teach us, Saviour, how to die.

E. D.

Miscellaneous.

BIOGRAPHICAL AND OBITUARY NOTICE OF WM. WILBERFORCE, ESQ.

Two months since, shortly after the death of Mr. Wilberforce was announced in this country, we prepared a notice of his death, with some remarks on his character, for insertion in our Chronicle of Publick Affairs. But, with other matter, it was then excluded, as it was again the last month, for want of space. We cannot consent that our Miscellany should contain no special notice of such a distinguished Christian, philanthropist, and statesman, as Wm. Wilberforce—second, in all these traits of character, we verily think, to no man of his age: and we rejoice that we are enabled, in consequence of delay, to lay before our readers a fuller account of this great and good man, than we could have done when we first heard of his death.

The following article first appeared in the London *Christian Advocate*—From that periodical it was copied into the *Christian Observer* for September, with some introductory remarks by the editor of that excellent work. These remarks we omit; the rather, because an intimation accompanies them, that something farther will appear in that publication on this subject, from which we may hereafter make extracts. We cannot however omit an incident, known perhaps only to the writer. We had it from the lips of the late venerable Doctor Witherspoon himself, that when he was last in London, in the year 1783, Mr. Wilberforce took an opportunity to tell him, that his treatise on Regeneration, had been greatly blessed tohim, (Mr. Wilberforce,) in his religious inquiries, with reference to his personal religion, or the spiritual state of his own soul. We were therefore not surprised, in reading Mr. W.'s great religious work, "THE PRACTICAL VIEW," mentioned in the present article, to find Witherspoon's treatise of Regeneration specially recommended, along with other excellent works on the subject of religion.

—

The loss of private friends is too absorbing an event to be immediately instructive. It is too long before the wounded feelings of the survivors will permit that calm retrospect, which first teaches resignation, and then guides the thoughts to eternity. The vivid recollection of features that we loved and last beheld convulsed in the agony of approaching dissolution; the memory of recent kindness, of domestic enjoyment, gone, perhaps never to return; the fond, endearing associations of a long, united home, now for the first time severed and dispersed; all combine to raise painful and tumultuous emotions, inconsistent with that tone of deep and solemn interest, with which we contemplate the loss of our public men.

Few, indeed, could be mentioned whose names are more calculated to elevate the mind to a devotional, as well as an affectionate temperament, than Mr. Wilberforce's. He was intimately con-

nected, in the remembrance of every man, with all that is great and good. He was a bright star in that galaxy of talent, that shed a lustre over our political world at the end of the last century. He shone with brilliancy in our senate, even when men were dazzled with the splendour of Pitt and Fox. He was the ornament of society when Burke was in the meridian of his glory, and Sheridan in his zenith, and Canning in the spring of his radiant career. But honours like these were the least that distinguished the course of this venerated man. He achieved for himself a triumph far more illustrious, even for its earthly value, than all that eloquence, or learning, or wit, can obtain for their possessors. At a time when religious sincerity was not understood in the higher walks of life, and piety was stigmatized in aristocratic circles with scarcely less reproach than in the days of the Second Charles; when the heat of politics and the rage of party almost excluded Christianity from sight, and banished her professors from fashionable life; Mr. Wilberforce, with a courage and a consistency worthy of an apostle, exerted himself, by his writings and his example, to work a moral reform in the sphere in which he moved: and his exertions were crowned with success. He established around him a circle of pious men, which has gradually but constantly been extending itself, till it has at length included within it many, as we hope, of our distinguished characters in every class of life, political, literary and scientific. With many shades of difference in opinion, and even perhaps in principle, there is undoubtedly a large body of men now existing, who take a prominent part in every scheme of benevolence or religious instruction, and who have acquired for our country a reputation for charitable and pious exertions, beyond that of any other nation in the world. We attribute the merit of this, under the blessing of God, more to the example and influence of Mr. Wilberforce, than to any other secondary cause. While others have given to him that meed of praise which is justly his due, for his great exertions in the cause of the enslaved negro, we have always considered this to be his highest honour, and one which will shed a glory on his name, when the existence of colonial slavery is a mere matter of historical research.

We have endeavoured to glean a few facts of the biography of this celebrated man, to satisfy the anxious wishes of our readers.

His ancestors for many years were successfully engaged in trade at Hull. His great-great-grandfather was a Mr. William Wilberforce, who was one of the governors of Beverley, in the year 1670. The grandson of this gentleman married Sarah, the daughter of Mr. John Thornton, about the year 1711; and hence, we believe, originated that intimate connexion with the Thornton family which continued to the end of Mr. Wilberforce's life. There were two sons and two daughters, the issue of this marriage. William, the elder son, died without issue in the year 1780. Robert, the younger, married Miss Elizabeth Bird; the aunt, as we believe, of the present Bishops of Winchester and Chester. The late Mr. Wilberforce was the only son of Mr. Robert Wilberforce. There were two daughters, Elizabeth and Sarah; the former died unmarried; the latter was twice married, first to the Rev. —— Clarke, and then to Mr. Stephen, the late Master in Chancery.

Mr. Wilberforce was born at Hull, in the year 1759, in a house in High street, now the property of Mr. Henwood. He went to St. John's College, Cambridge, as a

fellow commoner, at the usual age, and there formed an intimacy with Mr. Pitt, which remained unbroken to his death. Mr. Wilberforce did not obtain academical honours: and, in fact, such honours were rarely sought at that time by those who wore a fellow commoner's gown: but he was distinguished as a man of elegant attainments and acknowledged classical taste. Dr. Milner, the late president of Queen's College in the same University, was another intimate of Mr. Wilberforce, and accompanied him and Mr. Pitt in a tour to Nice. We believe Miss Sarah Wilberforce was also of the party. This little event deserves particular mention, even in this hasty memorial of him; for he has often been heard to acknowledge that his first serious impressions of religion were derived from his conversations with Dr. Milner, during the journey. Milner was a man worthy of the proud distinction* of having thus led Mr. Wilberforce's mind into paths of pleasantness and peace.

Mr. Wilberforce was chosen as the representative of his native town as soon as he attained his majority. We first find his name in the parliamentary journals in the year 1781, as one of the commissioners for administering the oaths to members. We believe he represented Hull for two, if not three parliaments. He does not appear to have taken an active part in the business of the house till 1783, when he seconded an address of thanks on the peace. The next occasion on which he came forward was in opposition to Mr. Fox's India bill, in 1783. We have never seen any report of his speech; we have heard it mentioned in terms of approbation, but as marked with more asperity of style than generally characterized his oratory. It cannot but be interesting at the present time, to find that in 1785 Mr. Wilberforce spoke in favour of a reform in parliament, when that subject was brought forward by Mr. Pitt. The plan then suggested was infinitely short of that which has since been carried into effect. Mr. Pitt proposed to suppress thirty-six decayed boroughs; to distribute their members among the counties; and to establish a fund of one million for the purchase of the franchise of other boroughs, to be transferred to unrepresented towns. It is worthy of remark, that Mr. Fox, who avowed himself favourable to the principle of reform, but resisted the plan of purchasing it, complained of Mr. Wilberforce for not taking the "most conciliatory mode" of acquiring strength in the cause, and for "reproaching characters of the greatest weight in parliament."

"In the following year Mr. Wilberforce succeeded in carrying through the Commons a Bill for amending the Criminal Law. It was crude and imperfect in its form, and opposed by Lord Loughborough in the Upper House, principally for this reason. It was rejected without a division. Its principal object was to give certainty to punishment; but, if we may judge from Lord Loughborough's comments upon it, it reflected more credit upon Mr. Wilberforce's benevolent feelings than upon his legal skill; nor is this improbable; Mr. Wilberforce was not a man to subject his enlarged views to the trammels of special-pleading precaution. It is not, indeed, likely that he was qualified by any professional study for that petty dexterity which is necessary to adapt legislation to the correction of abuses strictly legal.

It is instructive to observe the early parliamentary career of this great man. If there was a being

* Dr. Milner would not have approved this phrase.

gifted with more than human kindness, it was Mr. Wilberforce. His tone, his manners, his look were all conciliatory, even to persuasive tenderness: yet we have already seen him reproved for undue severity by Fox, and we next find him tutored in meekness by Pitt! In 1786, in a debate on the commercial relations with France, Burke had provoked Mr. Wilberforce into some acrimony of retort, when Mr. Pitt checked him for his imprudence, telling him "it was as far beyond his powers as his wishes, to contend with such an opponent as Burke in abuse and personality."

We have not space to follow in detail the parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days: the abolition of the slave-trade. It was in 1788 that Mr. Wilberforce first gave notice of his purpose to draw the attention of the legislature to the subject; but indisposition prevented him from executing it; and on the 9th of May, in that year, Mr. Pitt undertook the duty for him. A resolution passed the house, that it would proceed in the next session, to consider the state of the slave-trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to abler hands. Before the house proceeded with the inquiry, Sir William Dolben, the member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege: but, in its passage through both houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not only of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogised the tender legislation of Jamaica; the Duke Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

On the 12th of May, 1789, Mr. Wilberforce again brought the question before the house, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling for further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's act, however, for the regulation of the trade, was passed.

In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion, before a select committee, nothing effectual was done, and the question was again postponed. In the following year another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetick argument. Pitt, Fox, William Smith and other members, came forward to support him; but in vain; slave-traders in 1791 were not more accessible to the voice of reason, or the cry of humanity, or the re-

proach of conscience, than slave-owners of 1833; and his motion was lost by a majority of seventy-five.

But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves: Mr. Vaughan recommended schools for education: Colonel Thornton predicted the ruin of our shipping: and Mr. Dundas had the merit of first proposing "gradual measures!" The ruse succeeded, and *gradualism* was carried by a majority of sixty-eight. Another attempt was made on the twenty-seventh day of April, to alter the period of abolition, fixed by Mr. Dundas for the first of January, 1800, to the first of January, 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the first of January, 1796. The Bill, however, did not pass the Lords. There, of course, further evidence was required!

In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the Lower House, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow-subjects.*

In 1795, Mr. Wilberforce moved an amendment on the Address. His object was to promote a specific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this topic.

Nothing could long divert him from the theme of abolition; and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the legislature. On the 26th of February, he moved for leave to bring in his bill. Mr. Dundas moved an amendment, for postponing the motion for six months, and it was carried by a majority of seventeen. On the 18th of February, 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favour of postponement; and he was defeated by the same majority in 1798, although in the intervening year an address to the crown, praying for its interposition with the colonial legislatures to encourage the native population of the islands, had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

We believe that it was not till 1804, that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty; in that year, on the 30th of May, he moved that the house should resolve itself into committee, and he prefaced his motion with one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in

* The eloquent writer would, probably, upon reflection, have expressed himself differently. The fact is too painful for sarcasm.

the cause. His bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and, on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. "No man," he observed, "either from his talents, eloquence, zeal in the cause, or the estimation in which he was held in that house and in the country, could be better qualified for the task." Bitter experience has since proved how little either talents or eloquence, zeal or public estimation, have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of ministerial power. The bill, under the auspices of Government, passed the lower house by a majority of 114 to 15; and through the efforts of Lord Grenville, was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamation on reentering the house after his success; and the country re-echoed the applause from shore to shore. In the following year, his return for Yorkshire, which county he had represented in several successive Parliaments, was warmly contested; but such was the ardour with which the friends of humanity espoused his interest, that their subscriptions far exceeded the expense of his election, although more than 100,000*l.* We do not recollect the exact sum; but we believe that money to more than double that amount was subscribed.

He remained in Parliament for many years, until he was nearly father of the House. About the year 1825, he retired altogether into domestic life, his increasing infirmities having latterly obliged him to relieve himself from the heavy burthen of the country business, by accepting a seat for the borough of Bramber, then in the nomination of Lord Calthorpe. Mr. Wilberforce frequently took an active part in public affairs, after the termination of his Abolition duties. On the arrival of the late Queen he exerted himself strenously to avert those revolting discussions which he too plainly saw must ensue; and he moved his well known address to her Majesty, entreating her to return to France—as we have heard whispered, in concurrence with the feelings of one of her legal advisers, who promised his influence to obtain her assent. That influence, if exerted, availed but little. Mr. Wilberforce, however, had the satisfaction of feeling that he had discharged an important duty to his conscience, as well as to his public character. Had he been accessible to the vanity of ordinary men, he must have felt flattered by the confidence reposed in him by the House on this occasion. His suggestion was received with almost reverential attention, and one and all seemed to regard him as the only man whose acknowledged address, and weight of character, afforded a hope of extrication from the painful dilemma in which they found themselves placed.

We do not recollect that Mr. Wilberforce ever personally introduced any measure of importance after the Abolition Bill had passed.

The general bias of his politics was towards the Tories; but a man more free from servile attachment to his party was never found in

Parliament. Though the intimate friend and constant supporter of Mr. Pitt, he never accepted or solicited either place or honour. We doubt if he ever asked a favour for himself, though he never refused his influence to support the applications of men who possessed fair claims on public justice. Few members attended with more assiduity in their places in Parliament. Though his frame was always weak, and his health indifferent, he rarely absented himself from public duty; he had, indeed, a higher motive to its discharge than most men. Though more destitute of self-importance than most men, he was sensible that he had gradually risen to a peculiar responsibility, which there were few, if any, to share with him. He was regarded by the religious world, as the protector, in the Lower House, of the public morals and religious rights. He was justly conscious that this was the highest trust confided to his care, and he was vigilant in proportion. He was never to be found sleeping when any question trenching on public decorum, or the interests of religion, came before the legislature. We believe that this high motive impelled him to a more frequent attendance than consisted with his physical strength. In his latter years he often availed himself of the too frequent opportunity given by a heavy speaker, to indulge himself with an hour's sleep in the back seats under the galleries; and this indulgence was cheerfully and respectfully conceded by the House. To have disturbed the slumber of Mr. W. would have been, with one consent, scouted, as a breach of privilege, for which no ordinary apology could have atoned.

We have scarcely reserved time or space for a few particulars of his private habits. He married Miss Barbara Spooner, the daughter of an opulent banker, at Birmingham, in the year 1797. We believe that it was about this time that he published his celebrated work on Christianity. It was his only work on religious or miscellaneous subjects; but it procured for him great celebrity, not less for the elegance of its style than the sterling value of its principles. It has passed through many editions, and is now a standard book in every library. For some years after his marriage, he resided at Bloomfield House, on Clapham Common, except during the Session, when he was generally at his town residence in Old Palace Yard.

He removed from Clapham to Kensington Gore, where he lived many years. For a short time he occupied another house at Brompton; but, on leaving public life, we think about the year 1825, he purchased an estate at Highwood-hill, about three miles from Barnet, where he remained till within two years of his death. His lady and his four sons have survived him. His eldest daughter died unmarried four years ago. His other daughter married the Rev. J. James, and died within twelve months of her marriage. Her loss deeply affected her venerable parent; but, faithful to that God who had never failed him throughout his arduous life, the morning of her decease found him in his usual seat at church, seeking at the altar that peace which the world cannot give. Mrs. James inherited too much of her father's beautiful mind, not to leave a wound in the parent's heart which never healed, during the short time he survived her.

We dare not to presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or in public, the man was still the same. He had formed a little paradise around

him, and it attended him wherever he went. Tenderness, affectionate sympathy for the least want or suffering of his neighbour, characterized him at home or abroad. He was happy in himself, for he wished and he sought the happiness of all around him. The protection of the negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter corruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others—he died for himself, to enjoy, in all its fulness, the heaven which he had endeavoured to realise on earth, by following the footsteps of that Saviour on whose atonement he entirely rested for salvation.

In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gaiety of a school-boy. We need scarcely add, that he was the idol of his own. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation: his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought, and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his elocution in public, cannot fail to recognise the same distinguishing traits in all the speeches of his latter years.

We must not conclude even these lengthened remarks without noticing his religious habits. His attachment to the Established Church was deep and inviolable; but never was a churchman less tainted with the least approach to bigotry. His feelings were truly liberal. We recollect, on one occasion, that he received the Sacrament in a Dissenting chapel: a gentleman had expressed some doubt of the circumstance, and Mr. Wilberforce was asked if the report was true. "Yes, my dear," he answered in a tone that intimated surprise: "is it not the church of God?"

In person Mr. Wilberforce was not calculated to excite attention; but, when his countenance was animated by conversation, the expression of the features was very striking. An admirable likeness of him, though inferior as a work of art, was lately painted for Sir Robert Inglis, by an artist of the name of Richmond. It appeared in the late exhibition.

His remains are interred close to those of Pitt and Canning. It was not less honourable to the age than to his memory, to witness men of every rank, and every party, joining together to pay the last tribute of homage, to a man whose title to public gratitude was exclusively founded upon his private worth and disinterested services to mankind.

Oh! may I die the death of the righteous, and may my last end be like his!

For the Christian Advocate.

CHESTERFIELD AND THE APOSTLE PAUL.

Philip Dormer Stanhope, Earl of Chesterfield, was born in London, in 1694. After having finish-

ed his studies at Cambridge, he travelled through Europe, to acquire that ease of manner, and those worldly accomplishments which, through the whole of his life, he considered as the chief good. During the reign of George I. he entered the House of Commons, where he attracted general attention by the brilliancy of his eloquence. After the death of his father, he became a member of the House of Lords, and from thence he passed through a series of the most distinguished offices; he was ambassador to the Hague, minister of state, and Lord-lieutenant of Ireland. In 1748, he retired from political life, to terminate his days in happiness and repose; but he enjoyed neither of these in his retreat, as we shall presently see. After much suffering, he died in 1773, in the 79th year of his age.

Among the writings of Chesterfield, those which pourtray him the most exactly, and which show us the man in his most melancholy moments, are his letters to his son, concerning which his cotemporary, Johnson, remarked, "they teach the morals of a prostitute, and recommend the manners of a dancing-master." In his *Chronicles of the Kings of England*, he gives a burlesque imitation of the *Chronicles* of the Bible.

Now this man, celebrated by his birth and his talents; this man, whose name was famous for almost a century, through the whole of Europe; this man, towards the close of his life, made the following painful confession. "I have passed through the tedious monotony of business and pleasure; I have known all the enjoyments of the world, and acknowledge their vanity; there is not one which I could again desire to enjoy: in considering them as nothing, I esteem them at their true value: those who are ignorant of them, judge amiss; they see them only from without, and are dazzled; I have been behind the scenes, and have examined the half rotten cords which move the brilliant machine; I have seen and smelt the candles which illuminate the picture, regarded by the ignorant crowd with so much envy. When I reflect on all that I have heard, on all that I have seen, and on all that I have done, I can scarcely realize that all these worldly commotions and worldly pleasures have had a real existence. It sometimes seems to me, that I have taken opium, and afterwards to have dreamed all these things. Nothing could tempt me again to be intoxicated with this deceitful cup, and again dream this hollow and spiritless vision. Should I say that I have supported and still continue to support this miserable condition with that resignation and self-denial which is so much the boast of those who have run a career scarcely equal to mine, I should lie. I support this wretchedness because I *must*, and because I *cannot change it*. From henceforth all my endeavours will be to kill time, which has become my most implacable enemy. I have determined to occupy the rest of my journey by sleeping in my carriage."

The apostle Paul, who had passed his life in every kind of fatigue and painful labours; who had endured watching, hunger, thirst, cold and nakedness; who had been exposed to a thousand dangers, and to the most bitter trials; who had been shipwrecked, and passed years in chains; who had been beaten with rods, stoned and hunted as a criminal; who had suffered so much that he could say, "*I die daily*,"—This apostle, about the close of his life, addressed to his beloved Timothy these sublime words. "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; hence-

forth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." (2 Tim. iv. 6—8.)

Why, dear reader, were the last words of Chesterfield so marked with melancholy and desolation? Why were those of St. Paul so full of peace and joy and hope? Chesterfield was a *philosopher*—Paul was a *Christian*—Paul was a faithful disciple of his Lord and Saviour, Jesus Christ.—Imitate not, I pray you; imitate not, the example of the English moralist; do not kill your time, nor sleep to the end of your journey; but rather *watch* and *pray;* finish your course in the faith; and the Lord will give to you eternal life—to you and to all them also who love his appearance.—[Translated from the *Archives du Christianisme*, for Sept. 1833.]

THE PAGANISM OF POPERY.

It has often and justly been remarked, that a part of the Popish ritual has been derived from Pagan superstition. One instance of this kind we find mentioned by Pictêt in his Christian Theology (Book xii. Chap. 22), when showing that no kind of meat or drink is prohibited to Christians in the New Testament; but that every thing of this kind is an unauthorized restraint on Christian liberty. Having quoted, as directly in point, as unquestionably it is, what the apostle says, 1 Tim. iv. 1—5, he remarks in a note, that "Some have thought* that the 'doctrine of devils,' mentioned in this passage by the apostle, points to the opinion of certain Gentiles touching *their Demons;* and who thought that Demons ought to have a place in the Christian system. Among the Pagans, *Demons* were inferior deities, who had a middle place between their supreme Gods and men—This is taught by Plato in his Symposiacks. These Demons were nothing more than the souls of illustrious men, who after death, according to the pagan sentiment, became deified, as we learn from the representations of Hesiod and Plato: And they honoured these Demons by making images of them, and by erecting and adorning temples to their honour. Now, who sees not, that this is a very near approach to the Theology of those who believe that angels and saints are our mediators, and who render them religious worship. It is believed that St. Paul here predicts what has actually taken place in the Roman Communion; for it must be admitted, that we find in that Communion, not only a prohibition of marriage, and of certain kinds of food, but also an established worship of beatified spirits, who are regarded as Mediators between men and God: just as the Pagans believed that the souls of their heroes, whom they called Demons, performed the same office."

We shall just add, that Pictêt states, that "the authors of a New Testament, printed at Bourdeaux in the year 1686, have dared to insert these words—'*The Spirit* saith, that in the last times some *shall separate themselves from the Roman faith, yielding themselves to spirits of error, and to doctrines taught by devils, condemning the sacrament of marriage, and abstinence from aliments which God has created*'"—We have lately seen a long enumeration of translations of the Scriptures, made by Popish authors. We wonder if this Bourdeaux New Testament is one of them.

* The learned *Joseph Mede* is referred to as favouring this opinion.

The evil exposed in the following Dialogue, taken from the Vermont Chronicle, is one of a very insidious character; and as it seems to be diffusing itself widely in the Presbyterian Church, we request our readers to give to the subject of the Dialogue, and to all subjects of a kindred character, a very serious consideration.

—

A DIALOGUE.

It often happens that members of a church, who are dissatisfied with their pastor, instead of going to him with their complaints and difficulties, make them known to some neighbouring minister, as if they would enlist his feelings in their grievances, and so be able to employ his influence in a party against their pastor. In a case of this kind, something like the following dialogue occurred between a deacon of one church, and a minister of a neighbouring parish, at an accidental interview.

Deac. I have been thinking, Rev. Sir, for some time, that I should like to talk with you about our minister, and see what you think we had better do. Things don't seem to go very well with us, and we have so many difficulties, that I do not know what we can do.

Min. What are your difficulties, or to whom do they relate?

Deac. They are mostly about our minister, because his preaching does not seem to have much effect. Hardly any thing is doing among us, and we feel as if we needed different kind of preaching.

Min. Is the dissatisfaction general among the members of the church, or is it only with a few individuals?

Deac. I do not know how extensive it is; I have spoken to several about it, who seem to feel as I do.

Min. I hope you are not trying to excite uneasiness among the brethren.

Deac. O no, Sir, I am always for peace, and busy to know if there are any difficulties, in order to have them healed.

Min. What is the difficulty with your minister? Does he preach false doctrine, or does not his life correspond with his preaching? Or is he worldly minded, and negligent of some of the important duties of his office?

Deac. I believe he preaches the truth, and he seems to be a good man, and always at his post; but somehow his preaching has not much influence upon us, and I reckon we want a different kind of a man to wake us up, and keep us prosperous.

Min. Does your minister hold occasional meetings on week-days, and have you the privilege of attending them?

Deac. He holds several meetings during the week, but many of them have got to be rather thin and rather cold, so that I have not been to them much lately. They were for a while very interesting. Every Christian was ready to take a part, and they were well attended.

Min. Did your minister *then* do more in these meetings than he does now? or was he more punctual to attend?

Deac. No Sir, he had hardly an opportunity to say any thing, there were so many ready to speak; but now he has it most all to do himself.

Min. Did your meetings grow cold as long as the brethren punctually attended, and were ready to take a part?

Deac. No Sir, but one after another of the brethren neglected them, and they dwindled away.

Min. And you have left them now, you say, and thus you have shown your willingness that they should grow cold and dwindle away. Why do you blame your minister for this?

Deac. I did not mean to blame him for this particularly; but his

labours are not generally interesting, and I have thought it would be as well to have him dismissed. We have heard him so much perhaps some other man would have more effect upon us.

Min. Does he not exhort you to be up and doing, and clearly point out your duty, urging you to be faithful in general and specific duties? May not the fault be in you? You know that good seed, even if it be well sown, will not bring forth much fruit on bad ground.

Deac. I do not know but I am out of the way some, but I wish to do what is for the best; and I think I should feel better if we had a different kind of a minister.

Min. Well, Deacon, I cannot stop long, but I must tell you, that I am afraid you are in a worse state yourself than you are aware of. Your minister may be out of the way. I do not wish to pass judgment upon him now. But having been labouring in the gospel many years, I want to tell you the result of some of my observation. I have always noticed, that those who felt much on the subject of religion—who in any way evinced much zeal and devotedness to the cause, were punctual in attendance on religious meetings. No trifling consideration would keep them away. They feel a responsibility about them, and make their calculations accordingly.—How can a minister make a good conference alone? And to whom must he look for help? Your neglect of meetings indicates something bad in your heart.

I have noticed also, that Christians who appear to be in a good state, are more apt to find fault with themselves than with their minister or their brethren, unless they are notoriously out of the way. As they grow cold and worldly, they begin to find fault with one another.

Your difficulties may arise from expecting of your minister what no minister can do. Christians grow and flourish, not by what is done for them, but by what they do themselves. It is the office of the minister to point out their duties and urge them to perform them; and in the performance of these duties they gain life and strength. If you give no heed to the admonition of your minister, if you will not perform the duties which he urges upon you, of course you will not be profited by his labours. The preaching of an angel from heaven would not profit you, if you persisted in the neglect of the manifest duties of your profession. I would advise you now to go home, and go to labouring in the vineyard of the Lord, as one who must give an account of himself to God—labour and pray for the salvation of your people, and see if your difficulties will not vanish away speedily. Farewell.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 465.)

From the time when the discordant Synods were united (1757), till the formation of the General Assembly (1788), there was no such struggle between Congregationalism and Presbyterianism as to agitate the church at large, or to produce ardent or protracted controversy in the Supreme Judicatory. Presbyterianism was too dominant to admit of much opposition; although there were occasionally

some indications of reluctance to submit to its strictness, which we should willingly notice, if we had not already extended this part of our review far beyond our first intention. We must, however, not omit to remark on one occurrence; the first aspect of which would lead us to suppose that it would be likely to introduce the old leaven of Congregationalism into the Presbyterian church; and yet it appears to have had the directly opposite tendency—At the close of the sessions of the Synod, in the year 1766, we find this record—

"An overture was brought in to endeavour to obtain some correspondence between this Synod and the Consociated churches in Connecticut. A copy of a letter to them was also read and approved, and the Rev. Messrs. John Ewing, Patrick Alison and the Moderator, [Elihu Spencer] are desired to present this letter, and confer with our Brethren on this affair: And in case it shall seem meet to our Reverend Brethren to attend to this our proposal, so far as to appoint Commissioners from their body, we appoint the Rev. Dr. Alison, and the Rev. Messrs. Timothy Jones, Wm. Tennent, John Rodgers, Elisha Kent, John Smith, John Blair and Samuel Buel, to meet with them at such time and place as the Rev. Brethren of Connecticut shall agree—Mr. Rodgers is appointed to give the Committee notice of what the Associated Brethren will do relating to this affair."

In consequence of the foregoing overture, a Convention was formed, between "Delegates from the several Associations in Connecticut, and the Rev. Committee of the Synod of New York and Philadelphia," (so the Convention are styled in their first minute) which was continued for ten successive years, and appears to have been well attended by both the contracting parties. The first meeting took place at Elizabeth Town, N. J., and the subsequent meetings were held, alternately, one year within the bounds of the Synod, and the next within the Colony of Connecticut. The professed design of the Convention is stated in the minutes of the first meeting as follows—

"A PLAN OF UNION humbly proposed to the Commissioners from the Consociated Churches in Connecticut and the United Synod of New York and Philadelphia, met at Elizabeth Town, Nov. 5th, 1766.

"1st. That a General Convention be formed of the Pastors of the Congregational, Consociated, and Presbyterian Churches in North America, consisting of Delegates from each of their respective Bodies, to meet annually, or as often as it may be thought necessary. And that the first General Convention be held at New Haven, the day after their next publick Commencement, which will be the 10th day of Sept. 1767.

"2d. That this General Convention shall not be invested with, nor shall it at any time hereafter, assume any Power, Dominion, Jurisdiction, or Authority over the Churches or Pastors, or any Church or Pastor; *nor shall any counsel or advice be asked or given in this General Convention, relative to any internal Debates subsisting, or that may subsist, in any of these Bodies thus united.* And it is particularly agreed that the Congregational, Consociated and Presbyterian Churches shall subsist entire and independent of each other, notwithstanding this Union, retaining their peculiar Usages and Forms of Government, nor shall ever any attempt be made nor any authority, directly or indirectly, be used by this General Convention to change or assimilate the same.

"3dly. That the general design of this Convention be, to gain information of the Publick State of this United Cause and interest—to collect accounts relating thereto; to unite our endeavours and councils for spreading the Gospel and preserving the religious liberties of our Churches; to diffuse harmony and keep up a Correspondence throughout this United Body, and with our Friends abroad—to recommend, cultivate and preserve Loyalty and Allegiance to the King's Majesty—and also to address the King or the King's Ministers from time to time with assurances of the unshaken loyalty of the Pastors comprehended in this Union and the Churches under their care, and to vindicate them if unjustly aspersed.

"4th. That summary Accounts of all the Informations and Transactions in this General Convention be from time to time duly transmitted to all the Associations, Presbyteries, or any other bodies that shall accede to, or be included in this union.

"It is also agreed that Letters be wrote to the Rev. the Ministers of the Congregational and Presbyterian Churches of the

Massachusetts, New Hampshire and Rhode Island Governments, informing them what we have done at this General Convention, and inviting them in the warmest manner, to meet us by proper Delegates at New Haven, on the day agreed on.

"As also that letters of the same nature and tenor be wrote to the Rev. Brethren of the Dutch Reformed Churches in the Provinces of New York, New Jersey and Pennsylvania; and Mr. Bellamy, Mr. Beaty, and Mr. McWhorter are desired to prepare a draught of said letter to be brought in to-morrow morning—and inasmuch as there are three Associations in Connecticut, who are not represented in Convention—Mr. Sproat is desired to communicate a copy of this plan—to the Moderators of the two Associations of New London County, and Mr. Newell is desired to communicate one to the Moderator and the Association of Wendham."

From barely reading the foregoing articles and statements, one would suppose that measures for the promotion of religion in general, without any direct regard to denominational or sectarian interests, were in the contemplation of the framers of "the Plan of Union." Nor can we pretend to say how much, or how little, of such views and expectations occupied the minds of the parties concerned. But it would seem, from the sequel, that what was intended by "the united cause," mentioned in the third article, was, *the prevention of the establishment of an American Episcopate in the British Colonies;* for to this single object all the doings of the Convention were in fact directed. An episcopal establishment had, at that time, an important bearing on the civil and religious liberties of the country, which cannot, at present, be easily estimated. We shall only say, its supposed tendency was such, that the legislatures and leading men, even of the colonies where the Church of England was established by law, were its decided opposers—Need we add our unqualified admission, that Episcopacy at present is, in every civil view, free from all objections?

It does not appear that any of the other denominations that were invited to take part in the Convention, acceded to the proposal. The Presbyterians and the Congregationalists of Connecticut were the only active parties, although others certainly wished them success; and the Convention was kept up with spirit, till the declaration of American Independence, in July 1776, put an end to all fear of British court influence on the religious and civil liberties of the Anglo-Americans; and then the Convention ceased as a matter of course.

But we should not have introduced the notice of this Convention at all, had it not been to our purpose to draw the special attention of our readers to the *second article* of the "Plan"—which we entreat every reader to read carefully, and read again, and remember what he reads. This article, there is every reason to believe, had a great influence in guarding our church from the intrusions of Congregationalism, during the ten years that the Convention existed; for the whole proceedings of the Convention were annually transmitted to the General Synod of the Presbyterian Church, as well as to the General Association of Connecticut, and it is repeatedly recorded that from both these bodies the doings of the Convention met with good acceptance. Thus this second article of the Convention was made to look both parties constantly in the face, and to warn them mutually, not to invade the "peculiar Usages and Forms of government of each other," nor to make any attempt, "directly or indirectly, to change or assimilate the same." Why, alas! was not this very article, *in totidem verbis*, inserted in the plan of intercourse formed between these same churches and the General Assembly, at a later period. It ought to have been entered, in the most conspicuous manner, on the records of both the contracting

parties. Had this been done, it might possibly have prevented that *Congregationalising* of the Presbyterian church, which has been going forward, "with a step as steady as time," for more than thirty years. The truth is, that when the conventional article was formed, both the parties concerned were *awake*, and when the latter plan was adopted, one of them at least, was *asleep*. When the second article of the "Plan" was agreed to in the Convention, there is good reason to believe, that the balance of apprehension that "usages and forms of government" might be meddled with and impaired, was weightily on the side of the Congregationalists. The lines that we have caused to be printed in Italics were not in the first draught of the articles, made and adopted at Elizabethtown, at the first meeting of the Convention. They were added the next year, when the meeting was held at New Haven, and the record of the addition is as follows—"After some particular conference upon the Plan of Union drawn up in November last, it was agreed by this Board that the following addition be made to the 2d article; viz. immediately after the words, 'nor any other church or Pastor,' these words 'nor shall any counsel or advice be asked or given in this General Convention, relative to any internal debates subsisting, or that may subsist, in any of these Bodies." Here surely is the evidence of extreme sensitiveness, on the subject of interference. On which side was it found? We have neither evidence nor belief that it was on the side of the Presbyterians. All their "internal debates" had been settled, and they had been going on in uncommon peace and harmony for ten years; and there is reason to believe they were perfectly satisfied with the articles as they were first formed at Elizabethtown. On the other side, we learn from Trumbull's History of Connecticut, Vol. II., Book II., Chap. XXV., that not long before this period, one of the most unhappy controversies that ever distracted and rent the churches of Connecticut had taken place, and its effects must still, in some measure, have been felt; and we know from our personal acquaintance with the author of the history, (whom we never think of without love and veneration) that, bringing with him into his old age the feelings more generally prevalent in Connecticut in his younger years, he cherished an extreme jealousy that Presbyterianism would prevail over Congregationalism in his native state: Nor at that time did this seem to be altogether an unfounded fear; although no efforts to make proselytes to Presbyterianism, so far as known to us, were ever made by those who professed it. But *tempora mutantur*—Congregationalism has gained the ascendant; and although all that is contained in the article we consider was certainly implied, notwithstanding the expression of it was unhappily omitted in the plan of intercourse *now* existing, there are some who can trespass on all the usages and forms of the Presbyterian church, and boast of the exploit after it has been performed. We cannot help thinking here of a tale, which every body has heard. The tale says, that a cunning farmer once said to a lawyer—"My bull has gored and killed your cow; pray Sir, what does the law say in such a case? The case is a plain one, said the lawyer—You must make good all damages. Well, said the wily farmer, on better recollection, I find the fact is, that it was your bull that gored and killed my cow —Ah! said the sagacious jurist, that, Sir, is a very different case —entirely a different case, Sir." Now, if any one is at a loss for the

full application of this tale to the matter in hand, let him only compare the article of the Convention to which we have repeatedly referred, with the minutes of the General Assembly of the Presbyterian church for a number of years past; and especially with those of 1831, on a motion made by the author of the letters under review; and let him not forget to read the extract made from the letter of the Rev. Mr. Bacon, of New Haven, which may be found in the Christian Advocate for January, 1832, and then the exact applicability of our tale will be seen at once.

The predominancy of strict Presbyterianism in the highest judicatory of our church, for a series of years before the formation of our present constitution, was greatly favoured by the coming of Dr. Witherspoon to this country in 1768, and the influence which he subsequently possessed in all the church courts of which he was a member. That influence was greater than can now be well understood. He has himself assigned a part of the cause, in a published letter to a friend in Scotland—It was, as he states, the great respect and reverence which was then felt in the British colonies, for men who came from the mother country, and who had possessed a known influence there. This, with the Doctor's admitted and commanding talents, and his perfect familiarity with the principles and proceedings of church courts in Scotland, rendered his opinions in presbytery and in the General Synod all but oracular. His influence afterwards was also in some measure increased, by the high standing he had held in the Continental Congress, of which he was a member at the declaration of our national Independence, and of which he was known to have been a decided advocate—Another circumstance contributed to the same effect. He was not only the President of the college of New Jersey, but the professor of Divinity in the institution, and in that character delivered lectures on Theology to many who speedily became ministers of the gospel, after having imbibed his sentiments in regard both to doctrine and church government. He said to the present writer, on coming out of the General Assembly, after an adjournment in 1790—"You cannot know how much pleasure it gives me, when I look round on the Assembly, and see, as I do, that a decided majority of all the members present are not only alumni of our college, but have been my own pupils"—No other man had as much influence as he, in forming the present Constitution of the Presbyterian church.

To these auspicious circumstances, under favour of the great Head of the Church, it is to be attributed, that after three years serious deliberation, and twice sending down to all the Presbyteries a draught of what was in contemplation, the present Standards of doctrine, government, and the directory for worship of the Presbyterian church—Standards purely Presbyterian in all their parts and in every feature—were adopted, ratified, and published, by the General Synod of 1788. One Presbytery, that of Suffolk, on Long Island, reluctated, and even requested to withdraw. It was composed chiefly, if not wholly, of members from New England, who no doubt were imbued with Congregational predilections. But they at length came in, with apparent cheerfulness and cordiality. An influential member, also, of the committee by whom the first draught was made, transmitted a noted letter to the adopting Synod. The letter we have not seen, but have understood that it contained some anti-presbyterial objections to the Constitution, while it was yet under discussion; but after be-

ing read, the letter was laid on the table, and no intimation appears on the record that it was afterwards taken up.

It was not long, however, after the formation of the General Assembly, before those measures began to be taken, which have issued in the deplorable amalgamation of Congregationalism and Presbyterianism, which we now witness; and the very first of these measures—it is acknowledged with deep regret—was adopted on a motion made in the Assembly of 1790, by the present writer. Young and inexperienced, and from early associations rather partial to some Congregational notions and forms, (a partiality of which, two years afterwards, he was effectually cured by a journey through New England)—he proposed that plan of intercourse with the churches of Connecticut which, with some modifications subsequently made, still exists. This was done from having heard, by report, of the good effects which had resulted from the Convention, of which the plan and principles have already been exhibited. It is, however, but justice to the author of this motion, and to those who voted for a renewal of the intercourse, (and it is believed the vote of the Assembly was unanimous) to say, that it was fully understood, that there should be no interference of the corresponding churches with the distinctive forms and usages of each other; but that each should retain their own system, pure and entire, without molestation or solicitation from the other. Nor was there, at that time, the glaring discordance between the doctrinal standards of the Presbyterian church, and the tenets of a large portion of the clergy and churches of Connecticut, which is now notoriously the fact—Hopkinsianism was yet in the bud, for its author had not published his system; and the known dogmas of his school were viewed as crude notions, which were not expected to obtain an extensive prevalence—The abominations of Pelagianism were then entirely unknown in the American church; except so far as they were connected with Unitarianism, which was beginning to be cherished, although not generally avowed, but rather studiously concealed, by a number both of the clergy and laity, in the town of Boston and its vicinity.

When the door was once opened for intercourse, it was not long before it was successively entered by the churches of Vermont, New Hampshire, Massachusetts, and others, as may be seen in the Assembly's Digest, page 292–312. In 1801, "A plan of union between Presbyterians and Congregationalists in the new settlements" was adopted. By this plan, amalgamation was organized systematically, by the highest judicatory of the church; and for a series of years this arrangement brought into the General Assembly, in place of Presbyterian elders, and in the face of the constitution, a number of Committee men, and some who did not even possess that character.

In the mean time, the necessities of the church, especially on the frontiers of the country, and the comparative facility of obtaining Congregational ministers from New England, contrasted with the difficulty of obtaining them in the Presbyterian church, brought in a large number of pastors, of Congregational education and partialities; some of whom were permitted to be enrolled in presbyteries without even a formal adoption of the Standards of the church. The criminal desire of having a *large* church, rather than a *pure* and harmonious one, seemed to obtain a general prevalence; so that an offered addition of members and territory was too readily accepted, without examining into the fitness of the proposed auxiliaries, or as-

sociates, to be admitted to the privileges and immunities which were conceded to them.

Missionary and educational associations, moreover, had much influence, in giving the present Congregational complexion and character to the Presbyterian church. We mistake greatly, if it was not the fond desire of some, and we think of many, that all foreign missions, so far at least as the Congregational and Presbyterian churches were concerned, should be managed by the American Board, whose Prudential committe reside in Boston; that all domestick missions of the same churches should be managed by the Home Missionary Society, with New York as a centre; and all operations for the education of youth for the gospel ministry, by the American Education Society —Such views, indeed, seem to be intimated by the *national character* which these institutions held forth, in the very style and titles they assumed. Now, without imputing any sinister designs to the founders and favourers of these associations, we think it evident, that by whomsoever Foreign and Domestick Missions, and the education of youth for the gospel ministry are conducted, by them also will the church with which they are connected be *ultimately* directed,—at first, perhaps, by *influence*, without an alteration of the forms of church government, but eventually, by the change, modification, or disregard, of any forms which may interfere with their views and operations. Missions and education for the ministry, especially in such a country as ours, are so vitally connected with all the concerns and the whole order of a church, that those who manage the former will infallibly, in a short time, direct the latter also; and we hesitate not to say, that we think it is right and proper that it should be so. There is, and in our judgment, there ought to be, no remedy for the influence which the Congregational churches have had, and will have, on the Presbyterian church, from the causes now in contemplation, but to take the great interests of Missions and education into our own hands, and conduct them actively and wisely by our own agencies; and all the complaint we have a right to make against the Congregationalists, on the score of missions and education is, that they have endeavoured to retain the management of these important interests, instead of yielding them, readily and freely to Presbyterian management, within the bounds of the Presbyterian church—From this source, evils of a very serious and extensive nature have certainly flowed.

The result of the combined influence of the causes which we have now indicated, and of others of less magnitude to which we might advert, has been, to leave our church but little more of its Presbyterian character than its name and its forms. We now regard it as *practically* a Presbyterio-Congregationalist church—From the General Assembly, down to the church session, we are *Congregationalized.* Strict Presbyterianism is considered and represented as bigotry and narrow mindedness, and as indicative of the want of charitable feelings, as well as of a liberal mind.

That we might show in the most unexceptionable manner, the ill effects which have always resulted from the admixture of the heterogeneous elements of Congregationalism and Presbyterianism, and the comparatively peaceful, happy and prosperous state of our church, when it has kept strictly to its true and avowed principles, we have examined its records from its origin to the present time. This has been our scope through the whole; although, from a belief that it would gratify at least a portion of our

readers, we have interwoven a larger portion of our ecclesiastical history than was always necessary to our main purpose, and far more than we at first intended.

It is now very nearly a hundred and thirty years, since the first organization of the Presbyterian church in our country. The thirty years which elapsed, from the union of the Synods of New York and Philadelphia till the formation of the General Assembly, were the halcyon days of our church; and the manifest reason was, because its forms, doctrine and discipline, during this period, were most exactly maintained and regarded: And it has been with a kind of mournful pleasure that we have observed, while attentively reading the ancient records, the blessed effects—the unanimity, the peace, the purity and the prosperity—which resulted from keeping closely and conscientiously, during this period, to the prescriptions and forms of our acknowledged standards—a pleasure rendered mournful, by comparing this felicitous state with the discontents, divisions, relaxation of discipline, and loss of confidence in church judicatures, which the same records show have so often occurred from the collision of Presbyterianism and Congregationalism, during the remaining *century* of our ecclesiastical existence; and which at no former period have been half as great as they are at present.

Much has been lately said, beside what is said in the letters under review, of preserving the unity, and healing the existing divisions of the Presbyterian church. Let it be remembered that wounds can never be truly and permanently healed, while a portion of that which was their cause remains at the bottom of them, unextracted. A grievous departure from the standards of our church, in doctrine, government and discipline—it is our solemn conviction—is the main cause of all the evils that afflict us. If our government and discipline were restored, false doctrine might be banished—till this restoration takes place, nothing effectual can be done. But government and discipline will never be restored, while Congregationalism retains its present influence and predominancy among us. This is the *radical* evil, and till it be removed, it is as vain to attempt the restoration of the Presbyterian church to peace, purity and order, as it is to expect to make a tree fruitful and flourishing, by pruning and training its branches, while a worm is constantly corroding its root. Our whole history demonstrates this; and to make it evident, we have reviewed that history, and fairly exhibited the lesson which it teaches. How much regard it will obtain, or whether any, time will disclose. We have done our duty, and we cheerfully commit the result to the disposal of that blessed Master whom we have honestly attempted to serve, and "who is made head over all things to the church." To prevent being misunderstood, however, and to give our views with still more distinctness, we, in closing this part of our review, solicit the attention of our readers to the following remarks—

1. We feel no hostility to Congregationalists, nor to the system they adopt, when they keep on their own ground; we only protest against all attempts to amalgamate that system with Presbyterianism. By this wretched amalgamation, the good properties of both systems are destroyed—A miserable *tertium quid* is produced, in which all the excellent qualities of the original ingredients are neutralized, or completely changed. A delegate from the churches of Massachusetts, who was a member of the General Assembly of 1832, lately said to us in conversation—"I could not but say to

myself, when I observed the proceedings of that Assembly, *I am glad I am a Congregationalist and not a Presbyterian.*" We replied, that we neither wondered at, nor disapproved the feeling: And we now say deliberately, that for ourselves, we would rather be in the Congregational than in the Presbyterian church—supposing the latter to continue in its present state. The Congregationalists have a known system, and they adhere to it; and although we are Presbyterians in principle, and immeasurably prefer genuine Presbyterianism to Congregationalism, yet rather than belong to a church whose constitution speaks one thing, and whose proceedings speak another —where every thing is fluctuating and uncertain—we would prefer to be connected with those who have adopted a system not *essentially* erroneous; a system to which they tenaciously cleave, and in which we should know what we were to expect. But old as we are, we may yet live to see Presbyterianism restored, in a part at least of the church in which we have ministered for more than six and forty years; and, therefore, while we can retain this hope, we shall abide in this church; and if we are compelled at last to relinquish it, we can still find a refuge among Presbyterians, without asking it of Congregationalists. In the mean time, there are hundreds and thousands of Congregationalists in New England, whom we sincerely esteem and love, as dear brethren in our common Lord; and with some of whom we cherish a warm personal friendship.

There is an Independent congregation in Charleston, South Carolina, that has been served for the last half century by ministers called from the Presbyterian church. Yet it has always been conducted, if our information is correct, on strict Independent or Congregational principles. Nor have the pastors of this congregation, so far as we have ever heard, attempted to change its ecclesiastical order: nor have either pastors or people, found it impracticable, or, we believe, at all difficult, to live in friendship and good neighbourhood with the Presbyterian congregations by whom they have been surrounded. Far better it had been, in our humble opinion, if, in place of "the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801," the General Assembly of our church and the General Association of Connecticut had advised, that on ascertaining, by a fair vote in each congregation, whether the majority were Presbyterians or Congregationalists, the congregation should be organized, fully and entirely, on the system which such majority should be found to prefer: and to continue thus, till a change was desired, either by the whole, or by a part able and willing to support a minister of the gospel; and that when a change should take place agreeably to this plan, it should be made in a peaceable and friendly manner. We would infinitely rather see hundreds of Congregational churches settled through the territory of the Presbyterian church, and keeping strictly to their order, while the Presbyterians kept to theirs with equal firmness and fidelity, than to witness that pernicious mixture and medley of Congregationalism and Presbyterianism, which mars and perverts every thing, and produces "confusion worse confounded."

2. Having said so much on the bad consequences resulting from the commixture of Presbyterianism and Congregationalism in the church to which we belong, it may be proper to state our views of the nature and degree of the blame, which ought to attach to the parties concerned in producing the

evils we have specified. We say then, that for a number of years after the formation of the General Assembly, we do not believe that by either of the parties concerned, was evil intended, foreseen or thought likely to arise, from the measures which have in fact produced it. On the formation of the General Assembly, the members who composed it were called to act in a new character; a character widely different from that which they had sustained in the old Synod; the character of *representatives*—representatives of bodies of which they had formerly been nothing more than component members—representatives, acting under a written constitution of specified and limited powers, which they had no more right or authority to transcend than the members of a session have, to do acts exceeding the powers conceded to them in the constitutional charter. Yet all this, the members of the Assembly, for several years, seem to have overlooked or forgotten; and indeed, up to the present time, there is melancholy proof that the constitutional prescriptions and limitations are not duly considered and regarded—For a short period, the Assembly even invited ministers occasionally present, though not commissioners, to sit and act as corresponding members. What the Assembly therefore then did unconstitutionally, in regard to intercourse and amalgamation with Congregationalists, ought, in all candour, to be imputed to inadvertence, and not to design. It is to be recollected also, that the Convention, of which we have given an account, consisting of Presbyterians and Congregationalists, had acted harmoniously for ten years, and had never trespassed on each other's rights or usages; and thus had inspired a confidence on all sides, that a degree of concert in action between the churches of the two denominations, might again take place, without danger to either, and with advantage to both. Hence we think that the blame of incaution, inconsiderateness, and the want of due vigilance, is all that can justly be laid to the charge of either of the parties concerned; and that of this, the larger share belongs to the Presbyterians; for they were at first the inviters, and the Congregationalists only acceded to the invitation.

The evils, it should be remembered, which have now risen to such a formidable height, came in, for a considerable time, by very gradual advances; so that it is not easy to fix the precise period when the existing danger ought to have produced alarm, and a determined effort to arrest its progress, and to expel it from the ground it had already gained. But for ten years past, at least, the danger has been such, that it seems to us that those who have not seen it, are justly chargeable with wilful blindness, or criminal inattention. Within that period, we have not a doubt, that many individuals have not only seen it, but have knowingly, and with design, endeavoured to promote it—not, we would hope, recognising it as *an evil;* but thinking rather that it was *a good thing*, —a good thing to break down those fences, which the bigotry and narrow mindedness of a goneby age, of comparative ignorance, had erected to stop the march of mind, impede the progress of improvement, and prevent men of liberal minds and noble enterprise from doing and saying whatever they might please, in projecting and promoting grand schemes of reformation, calculated eventually to revolutionize the world. Now, we are willing to leave it to others to decide the point of casuistry—which of two classes is the more criminal; that which is composed of those who *actively* do wrong, or that formed of those who *stand by and permit it*, when they might and ought to prevent

its being done. In our estimation, both are inexcusably blamable, notwithstanding they may plead that they mean "to do God service." The Congregationalists, and quasi Presbyterians, have been to blame for prostrating the barriers, and disregarding the constitutional prescriptions of the Presbyterian church; and the real Presbyterians, who truly love the constitution and all its provisions, have been to blame, for not resisting and preventing, as once they certainly might, the inroads and devastations of the Congregational invaders. For

3. There is a palpable and flagrant moral evil, in adopting and professing to be governed by a constitution which is permitted to be violated, in some of its most important provisions; and which in reality, is scarcely regarded as a binding rule at all. This, as an abstract proposition, requires no proof, and will admit of no controversy. Yet it is a fact, as notorious as it is confessedly most awful, that in European churches, solemn subscriptions, involving all the high sanctions of an oath, have frequently been made to articles and formularies, when the subscribers have believed scarcely a word of that to which they had sworn. Professor Miller has, in his sixth letter, spoken with just severity of this appalling act of perjury, for he shows that it is nothing less; and we heartily subscribe to what he has said, and to what he has quoted from Dr. Witherspoon on the same subject. But although this is the most atrocious form of being false to a subscription made to the Standards of a church, it is not that which at present we chiefly contemplate. We refer principally to what has more of a *negative* character, and which is far more *general*, than such a shocking practice as that just noted; which we would fain hope is not *prevalent* as yet, in the church to which we belong. In a word, we refer to that general *neglect* to observe and carry into effect the prescriptions of duty contained in our publick Standards, which, to a great extent, pervades our whole church. We all know that the Presbyterian system is, in all its parts, a system of *representation*. Congregations choose their pastors and their sessions, and commit to them the management of the spiritual concerns of the church, with the right of appeal or complaint to a higher judicatory, in cases of abuse; and a succession of representative bodies, from the Session to the General Assembly, each having its peculiar duties clearly delineated, constitutes the beautiful ecclesiastical order of the house of God, according to the Presbyterial form of Church government. Now we mistake greatly, if there is not a manifest and lamentable departure from the prescriptions of our constitutional Standards, in all the parts of our ecclesiastical organization. So far as our observation has extended, our Congregations are much disposed to trench on the prerogatives of their Sessions; disposed, in certain cases, to assume to themselves, the powers which they have delegated to their elders; and to order their affairs much as is done in Congregational churches; and the Sessions are often, we believe through timidity, inefficient in sustaining the order and purity of the church —They are afraid of becoming unpopular, and are willing to adopt the common notion, that it is best to let irregularities alone, or only to say they disapprove of them, and hope they will be amended: and that to do more than this will be regarded as carrying things with a high hand. Presbyteries often act on much the same plan. They attend to their stated business; but as to taking care that discipline is maintained in the churches under their care, or exercising

discipline on their own members for preaching unsound doctrine, or for almost any thing short of gross immorality, it is seldom attempted; and when attempted, it is in great danger of being rendered abortive, by those who dislike the attempt. The difficulty of carrying through a disciplinary proceeding, discourages and enfeebles those who would readily take part in it, but for the opposition they know they will have to encounter; and the probability that, even if they are successful in the courts below, what they do will be undone by a higher judicatory. In the mean time, the lawful prescriptions of the higher judicatories are often set at nought. It is not long since we heard it gravely maintained in a Presbytery, that a plain, and positive, and strictly constitutional act of the General Assembly, directing what was to be done in a specified case, was to be considered only in the light of a *recommendation*, which might be regarded or disregarded, as the parties concerned might choose—This was pure Congregationalism. As to Synods, who does not know that a sermon was not long since preached at the opening of a Synod, and afterwards published, in which one of the most important articles in our Confession of Faith and Catechisms was directly and violently impugned, and yet no notice was taken of it by the Synod, or by any other judicature—The time was, when the preacher of such a sermon would have been arraigned, within half a day after he was out of the pulpit. That the General Assembly of 1831 was completely congregationalized, in disposing of the case of Mr. Barnes, has been shown by Mr. Bacon, in his letter to us, in a statement as true as it is taunting. And ever since that period, the supreme judicatory of our church, instead of a straight-forward proceeding, agreeably to the principles and forms of the constitution of the Presbyterian church, has tried to settle difficulties and controversies in the Congregational way of compromise; in which something like concession is awarded to both parties, and under colour of promoting peace, materials for prolonged, and, perhaps incurable alienations, are furnished. In a word, the forms of the Presbyterian church are now sometimes used to take vengeance on an obnoxious individual, and at others to protect a favourite; and when neither of these objects is in view, or something may be promoted by the suspending of all discipline, discipline is permitted to sleep. We do not say that this is invariably or generally done; but we do say that there are instances of this kind, and that the evil has reached so far as to impair confidence in church judicatories; and to fill reflecting minds with a painful uncertainty of what is to be the destiny of our church, in a short time to come. It is a fact too notorious to be denied, that doctrines vitally affecting the whole evangelical system, and directly contradictory to those laid down in our Confession of Faith and Catechisms, are both preached and published without fear, or cause of fear, that their advocates and propagators will be visited with the discipline of the church. Now, we hold it to be a moral evil of a flagrant and reproachful kind, for a church, as well as for an individual, to violate or disregard a publick profession. The Standards of our church are her solemn Confession and Profession, before the world; and it is a species of dishonesty, offensive to God, and to all men of upright minds and honourable principles, to profess one thing and practise another—or *not* to practise agreeably to what we profess. The course we are pursuing is exactly that which has been run by the

Calvinistick and Lutheran churches of Switzerland and Germany. In those countries, the Formularies adopted at, or shortly after, the Protestant reformation, remain to this day unchanged—unchanged, as the ostensible creed and symbols of ecclesiastical order, of Unitarians and Neologists. We are rapidly tending to the same goal, and if, in the mercy of God, we are not arrested, we shall as surely reach it, as that like causes produce like effects.

(To be continued.)

NOTICE OF RECENT PUBLICATIONS.

THE BIBLE COMPANION, *designed for the Assistance of Bible Classes, Families, and Young Students of the Scriptures; illustrated with Maps and Engravings from the last London edition. Revised and adapted to the Present Time, with an Introduction, by Stephen Tyng, D. D., Rector of St. Paul's Church, Philadelphia.* 1833.

From a cursory inspection of this little volume, as well as from the commendatory introduction of one well able to make a right estimate of such a publication, it is our judgment, that it will be found exceedingly valuable to the description of readers mentioned in the title—We go farther and say, that we think it will be found a useful *vade mecum* to all who desire to peruse the sacred scriptures carefully and profitably. We therefore recommend it cheerfully and cordially.

EVIDENCES OF CHRISTIANITY, *by Thomas Chalmers, D. D. To which are added, Remarks on the Nature of Testimony, and on the Argument derived from the Commemorative Rites of the Christian Religion. By John Abercrombie, M. D. F. R. S.* 1833.

Chalmers' Evidences have been long before the publick, and need no recommendation. In this, as in other subjects, the talented author has struck out a course of reasoning for himself. His method of proof is novel, ingenious, interesting, and we think conclusive. The additions from Dr. Abercrombie, on the nature of testimony, &c., add considerably to the value of this publication. The work is intended for the use of schools; and at the end of the volume "questions are added for examination of students in the evidences of Christianity;" which will be found useful both to teachers and pupils.

Both the above publications are stereotyped, and published by EDWARD C. MIELKE, 181 Market Street, Philadelphia.

RENUNCIATION OF POPERY, *by Samuel B. Smith, late a Priest in the Roman Catholick Church. Philadelphia. Stereotyped for the Author.* 1833. *8vo. pp.* 64.

This is a publication of considerable interest. The writer first gives what appears to be an unvarnished account of himself, and of the motives that determined him to renounce Popery; and then he combats the main doctrines and peculiarities of Romanism, and does it with the advantage of a personal knowledge of their practical tendency. His composition has a few inaccuracies and peculiarities of expression; but it is in general good; and we think that those who begin to read this pamphlet, will read it through without fatigue; and many, we hope, not without benefit. We have little doubt that the Papists will endeavour to blacken the character of the author; but his book bears every mark of simplicity and honesty, and we hope it will be widely circulated.

Literary and Philosophical Intelligence, etc.

SINGULAR METEORIC PHENOMENON.

We extract from the *American Daily Advertiser*, of the 14th instant, the subjoined article. The appearances of which it gives an account have, we believe, no parallel in the history of this country. What are called *shooting stars* or *falling stars*, are indeed of very frequent occurrence; but such a multitude and continuance of them, and of different magnitudes, and flying in all directions at the same time is, so far as we know, a singular spectacle in the United States—although not altogether singular in Europe. We have

seen various accounts of these splendid natural fire-works of the aerial Heavens, from various parts of our country; and a recent arrival from England, announces that they were seen at sea, at the distance of 130 miles from our coast. The appearances in the morning of the 13th instant, have already occasioned much speculation, and will probably produce much more. As yet, these meteoric phenomena are not satisfactorily accounted for on philosophical principles; but of such a solution we have no reason to doubt they are capable, and we hope it will ere long be given.

Yesterday morning the heavens presented a brilliant spectacle. The meteoric phenomena, popularly called falling stars, were so frequent, that for more than an hour, it was often impossible to count those seen at the same moment. They did not differ individually from such as occur on most clear evenings, but among the thousands exhibited at the time we speak of, might be found some of every variety, from those resembling a faint spark, to what was scarcely inferior to a splendid skyrocket.

They generally moved in diverging lines, in a direction from the zenith towards the horizon; some in their flight crossed the path of others, and a few passed through the zenith, although they did not often appear in that point of the heavens. They were first seen by the writer, at a little before four o'clock; at five, when most abundant, the vault of heaven seemed to be covered with interrupted brilliant lines, in the directions already mentioned.

Many stars had already become dim, when this gorgeous spectacle faded before the light of approaching day.

Mrs. Hannah More.—Few persons have enjoyed a higher degree of public esteem and veneration than this excellent and distinguished lady. Early in life, she attracted general notice by a brilliant display of literary talent, and was honoured with the intimate acquaintance of Johnson and Burke, of Reynolds and Garrick, and of many other highly eminent individuals, who equally appreciated her amiable qualities and her superior intellect. But under a deep conviction, that to live to the glory of God, and to the good of our fellow creatures, is the great object of human existence, and the only one which can bring peace at the last, she quitted in the prime of her days, the bright circles of fashion and literature, and, retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works, having for their object, the religious improvement of mankind. Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to her in affection, by the warmth and constancy of her friendship. She lived and walked in an atmosphere of love, and it was her delight to do good; the poor for many miles round her, felt the influence of her unceasing benevolence, and her numerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity, she was aided, for a long course of years, by the concurring efforts of four sisters who lived with her, who regarded her with mingled feelings of admiration and affection, and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood, animated by all the social and hospitable virtues. Mrs. Hannah More's last illness was accompanied by feverish delirium, but the blessed influence of Christian habits was strikingly exemplified, even under the decay of extreme old age, and its attendant consequences. Not seldom she broke forth into earnest prayer and devout ejaculation, and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, when she expressed to him, in a most impressive manner, the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on his merits alone, and expressing at the same time, a firm and joyful reliance on his unchangeable promises. In her excellent writings she will live long, not only as one of the brighest ornaments of her sex, but as the benefactress of her species.

Loss of Weight in Cooking Animal Food.—It is well known that in whatever way the flesh of animals is prepared for food, a considerable diminution takes place in its weight. As it is a subject both curious and useful in domestic economy, we shall give the result of a set of experiments which were actually made in a public establishment; they were not undertaken from mere curiosity, but to serve a purpose of practical utility.

Twenty-eight pieces of beef, weighing 280 lbs. lost in boiling, 73 lbs. 14 ozs. Hence, the loss by beef in boiling was 26¼ lbs. in 100 lbs.

Nineteen pieces of beef weighing 190 lbs. lost in roasting, 61 lbs. 2 ozs. The weight of beef lost in roasting appears to be 32 lbs. in every 100 lbs.

Six pieces of beef, weighing 90 lbs. lost in baking, 27 lbs. Weight lost by beef in baking, 30 lbs. in each 100 lbs.

Twenty-seven legs of mutton, weighing 260 lbs. lost in boiling, and by having the shank bones taken off, 62 lbs. 4 ozs. The shank bones were estimated at 4 ozs. each; therefore the loss in boiling, 85 lbs. 8 ozs. The loss of weight in legs of mutton in boiling is 21⅓ lbs. in each 100 lbs.

Thirty-five shoulders of mutton, weighing 350 lbs. lost in roasting, 108 lbs. 10 ozs. The loss of weight in shoulders of mutton by roasting, is about 31⅓ lbs. in each 100 lbs.

Sixteen loins of mutton, weighing 144 lbs. lost in weight, 49 lbs. 14 ozs. Hence, loins of mutton lost by roasting, about 38½ lbs. each 100 lbs.

Ten necks of mutton, weighing 100 lbs. lost in roasting, 32 lbs. 6 ozs.

From the foregoing statement, two practical inferences may be drawn. 1st. In respect to economy, that it is more profitable to boil meat than to roast it. 2d. Whether we roast or boil meat, it loses, being cooked, from one-fifth to one-third of its whole weight.—*Philosophical Mag.*

A Capital Suggestion.—The writer of a pleasant and ingenious article in the Medical Magazine, entitled Medical Chitchat, addressing himself to the editors, asks, "Does it ever strike you, how much our manufacturers or owners of steam engines might increase publick comfort and health, by the simple process of attaching vapour bath rooms to their waste steam-flues? Every puff of this wasted steam would make a bath for a limb, and several would fill a box capable of containing some dozen persons, sitting in the fashion of vapour baths in Russia and Turkey. On board steam boats, on the Mississippi, they would be highly advantageous. The steam necessarily wasted there is enough for a perpetual bath, day and night. Whenever voyages on ocean are common in steam-ships, this will be thought of. The vapour bath which failed some time ago in Boston, was at too high a price. Thousands, especially of labourers, who get begrimmed and sooty in the week would pay six or twelve cents a week for the privilege of using this steam, now wasted, and which might be afforded at this price. Luxury might have its champooners, its heating rooms, and couches, and oil, and coffee. Labour would be better pleased with a simple soaking for six cents. I am confident it could be afforded at that price, wherever steam engines are at work. In Birmingham it would suppress intemperance, for bathing has a wonderful effect in soothing the irritation of the stomach, and bowels, and head, and heart, and skin, on which grog selling thrives. We are not too clean in the United States.

Improvement in the Style of Lighting the Attic Stories of Buildings.—Among the many advances which are making in the finish of our dwellings and other buildings, we would call publick notice to a patented improvement made by Mr. William Wooley, for admitting light into the attic stories, superseding the necessity of the dormer window. This improvement consists of an ornamental iron covering to be inserted under the cornice, and adapted to the particular architecture of the building. The great advantages of it are, that while it adds beauty to the building, it is permanent, being equally strong with any other part of the wall—they are cheap from being made of cast iron—and can be multiplied with safety, so as to cause the attic story to be well and conveniently lighted as any other.

We understand this plan is now being generally adopted: the attic is made about six feet high in the front, which constitutes it a comfortable lodging room. Houses in which these frames are inserted, upon the above principle, are estimated to be of a value considerably enhanced.—*N. Y. Merc. Adv.*

Sandwich Islands.—A gentleman recently from these islands, informs that on the 10th of January last, a charity school was dedicated at Oahu, for the benefit of the foreign residents at that island. It is a neat building of coral, with a spire, a handsome belfry, and a good sized bell. This building was erected by a subscription of the foreign residents, at a cost of $2000, and is entirely distinct from the Missionary establishment at that island. It was but four months from the time the school was suggested until its dedication, so rapidly was the subscription paper filled. Mr. Johnston and wife, who we believe are attached to the Seamen's Friend Society, volunteered their services to take charge of this school, which contained in April last upwards of 40 boys and girls. At the dedication, a very able address was delivered by John Coffin Jones, Esq. U. S. Consul, in which he showed the striking difference between the island fifteen or twenty years since, and at the present time—how much education and civilization had done for them, &c. A school has now been erected, industry is encouraged, and it is in expectation shortly to put up a printing press and publish a newspaper.

The magnificent aqueduct that furnishes the city of Lisbon with water, and which has recently been cut off by the army of Don Miguel, may be regarded as one of the handsomest modern structures

in Europe: from report it will not yield in grandeur to any aqueduct left us by the ancients. That portion of it situated in the valley of Alcantara, about a mile from Lisbon, is of admirable structure, consisting of thirty-five arches at least, through which the purest water traverses a deep valley formed by two mountains. The height of the middle arch from the base to the summit is 263 feet 10 inches; the breadth of the principal arch is 107 feet 8 inches; each block of stone is in general 23 feet high; the arches on each side diminish in thickness in conformity to the size of the stones which at the termination are only eight feet. They owe the execution of this magnificent monument to John V. who laid its foundation in 1713, and it was completed in 19 years afterward. The expense was covered by a tax of one real imposed upon each pound of meat sold in the capital. By the remains of some old walls which have been discovered, it is supposed that the Romans who inhabited Lusitania had endeavoured to construct an aqueduct like that of the present day.—*Paris paper.*

Poisonous Beads.—Those beautiful red seeds with a black spot, brought from India, which are sometimes worn as ornaments of dress, are said by the natives to be so dangerous, that the half of one of them is sufficiently poisonous to destroy a man. This account, however, seems to exceed probability; but they have a very prejudicial quality, I have no doubt, for within my own knowledge I have seen an extraordinary effect of the poison of one of these peas. A poor woman, who had some of them given to her; and who did not choose to be at the expense of having them drilled to make a necklace, put the seeds into hot water till they were sufficiently soft to be perforated with a large needle; in performing this operation, she accidentally wounded her finger, which soon swelled and became very painful; the swelling extended to the whole hand; and it was a considerable time before she recovered the use of it. The botanical name of the plant that produces this pea is *Abrusul precalarius.—Elements of Science of Botany, as established by Linnæus.*

A fine steam ship is now building at Savannah, which is intended to ply between that city and St. Augustine. This will be another link in the line of steam-navigation, which will probably soon be completed, between our Atlantic cities of the north and south, and which may be extended even to the Gulf of Mexico. The commencement has been made in the steam-packet between New York and Charleston, and the success of the experiment will awaken the attention of capitalists. The difficulties which are now found in steam navigation at sea will vanish before the mechanical ingenuity for which our countrymen are distinguished, and each succeeding voyage will suggest some new improvement.—*Balt. Gaz.*

Steam Engine in and near Pittsburgh.—Mr. Samuel Church has just furnished us with a list of the number of steam engines now in operation in this city and its *immediate* vicinity; the power of each engine, the number of hands employed, and the amount of coal consumed monthly. Mr. Church has, himself, been at the trouble and expense of having this statement made out—it is entirely satisfactory, so far as it goes, but there are still many in the *country*, not embraced in this list. We hope to receive a list of these also, through the kindness of the manufacturers or owners.

The number of engines, embraced in Mr. Church's list, is eighty-nine—the number of hands employed, 2111—the monthly consumption of coal, 154,550 bushels.—*Pittsburgh Gazette.*

Floating Mattress.—A patent has been obtained by a gentleman of the city of Boston, for an India Rubber Floating Mattress. A satisfactory experiment was made with one as a life preserver, at the navy yard, a few days since, and we understand, says the Evening Gazette, that Commodore Elliot intends to have some further experiments made; the results will be given to the publick.

Among a number of animals lately arrived at the Garden of Plants in the city of Paris, from Russia, is a very extraordinary species of ape, called Simiascoff. It is originally from Lapland, and naturally very ferocious. Its skin is of yellow hue, and variegated like the tiger; its teeth are very long and sharp, and its cry extremely piercing.

Religious Intelligence.

FOREIGN.

While considering in what manner we should fill this department of our work, we received the London Missionary Chronicle for September last; and on inspecting it, had no hesitation in determining to insert the whole article relative to South Africa, and part of the

letter from Madras. The religious intelligence here communicated is recent, and so far as we know, has not before been given, in detail, to the religious publick of this country. What relates to Africa is to us peculiarly interesting. Coming as it does, so soon after the publication of Dr. Philips' most animating letter, and taking it in connexion with the missions from our own country, now going out to the western coast of this great and benighted continent, and also with the missions established in the island of Madagascar, and the favourable disposition of the Pacha of Egypt towards Christian institutions and Christian missionaries, and finally, with the distribution of Bibles on the coast of the Mediterranean, and the breaking up, in a great measure, of the influence there of the piratical Barbary powers—we are ready to hail the rapid approach of the fulfilment of the prophecy, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

The letter from Madras is also of great interest—showing the wonderful progress of the gospel in the populous British presidency, of which Madras is the capital. We do not wonder that the directors of the London Missionary Society should speak as they do, in the introductory article.

—

SOUTH AFRICA.

PHILIPPOLIS.

Seldom have the Directors received more important and cheering intelligence, from the greater number of the stations occupied by the Society, than the recent communications have contained. In the various parts of the world to which our brethren have gone forth, the Lord has vouchsafed distinct and animating tokens of his favour, and has honoured them as the means of extensive and important benefit to the people among whom they labour. The substance of the intelligence from the East and West Indies, and from the Hervey Islands, has been already communicated to the friends of the Society; and we have great pleasure in furnishing, on the present occasion, tidings not less impressive and animating from South Africa. The accounts from our esteemed brother, Mr. Kolbe, will not, we feel persuaded, be perused without emotions of devout acknowledgment to the Most High—fervent prayer that the gracious influences of the Holy Spirit may continue to descend, and multitudes be created anew in Christ Jesus—and a deep conviction that we cannot remain guiltless of the charge of being unfaithful to our trust without the most vigorous and persevering efforts on behalf of the inhabitants of this portion of the missionary field. The communications from Mr. Clark are peculiarly interesting, as they present delightful evidence that the poor, oppressed, despised, and plundered Bushmen, who have been libelled as below the human species in the order of creation, incapable of improvement, and whom nothing but powder and ball could tame, are not only susceptible of the comforts of industry and social life, but of the higher and holier blessings connected with a sense of the pardoning mercy of God, and the hopes of immortality.

Extracts of a Letter from Mr. G. A. Kolbe, Missionary, dated Philippolis, September 1st, 1832; addressed to the Foreign Secretary.

Rev. and dear Sir,

The prophet, alluding to the wonderful effects of the Redeemer's gospel, predicted that "the desert shall blossom as the rose." This prophecy has been in some measure fulfilled at this station during the past year. Cast your eyes, Rev. and dear sir, on the reports of former years; compare them with the information contained in the accompanying journal, and you will be induced to exclaim, with the joy of a Christian, "What has God wrought!" Could you behold the train of wagons every Saturday advancing towards the house of God—could you see hundreds (where before tens were only found) hastening to hear the words of life eternal—were you to observe their deep attention under the preaching of the gospel, and view the streaming, penitential tears of genuine sorrow—you would undoubtedly unite with us to praise the Lord for the wonders which he doeth among the children of men. My own heart overflows with gratitude, and I must sink deeper and deeper in the dust of self-abasement, when I reflect on what God has effected through my weak instrumentality. To him—to him alone—be all the glory! On sacramental occasions we have experienced the presence of our merciful and glorious Saviour. Then we have enjoyed a "little heaven below." The affection of

the people towards me I account more than a recompense for all my trials. Our church at present consists of thirty members, who are all (as far as can be ascertained) walking worthy of the gospel of Christ. There are also twenty-five candidates for baptism and church-fellowship. From 80 to 133 children daily attend the school.

You have been informed, from previous reports, that some Griquas from this place, with others, had attacked the Zoola King, Mosselekaats. I feel happy in being able to state that none of our church members had any concern in this wicked transaction, and they all express their abhorrence of such deeds. Our new chapel is completed. It can hold and seat about 500 persons.

We have commenced a Temperance Society, and it promises much success.

Now, Rev. and dear sir, let me beg a continued interest in your prayers, and in the prayers of all my honoured fathers and brethren, for the increasing blessing of Almighty God upon our labours. May he pour out his Holy Spirit in all our hearts, like the refreshing rain after drought!

I remain, Rev. and Dear Sir,
Your obedient servant,
And fellow labourer in the gospel,
(Signed) G. A. Kolbe.

—

Extracts from the Journal of Mr. George Augustus Kolbe, from 8th October, 1831, to 3d September, 1832.

November 6th, Sunday.—260 persons attended the different services of religion to-day. Three candidates were admitted as church members. In the evening the Lord's Supper was administered to fifteen persons. We trust the Lord was with us. After the sacrament, two persons came to me, desiring to speak about their spiritual state before God. [Mr. Kolbe afterwards speaks of his weariness of body in the spiritually delightful duties of the day, and closes by remarking, in reference to the people among whom it is his privilege to labour, "It is now ten o'clock, yet we still hear prayers and hymns of praise ascending to God and our Saviour Jesus Christ. May the Lord bless his own work!"]

November 7th, Monday.—100 persons attended the missionary prayer meeting.

November 9th, Wednesday.—The chief sent a letter to the Veld Cornet Joubert, complaining of the intrusions of the farmers, especially of the colonists, who had insulted and beaten his people.

November 20th, Sunday.—178 persons attended the services. Proclaimed a solemn fast to the Lord for the acknowledgment of sin, and deprecating his wrath. A prayer-meeting was held with this intent in the evening, and the following Sabbath was proposed as a day of prayer and humiliation before God.

November 24th, Thursday.—Visited the people in their houses. From this day's experience we are constrained to praise God, who is doing great things for us. A spirit of prayer is more general among the people than I could have expected. Of many who we supposed never had a serious thought about their souls, we were constrained to say, Behold, they pray!

January 14th, 1832, Saturday.—In the evening twenty-nine wagons arrived, all loaded with people who came to attend the services of religion. Mr. Jenkins, of Bootschaap, being here, addressed a crowded congregation.

January 18th, Wednesday.—Vaccinated twenty-six persons. The school increased to ninety children. Service in the evening—102 attended.

January 22d, Sunday.—The number of candidates exceeding thirty, it was thought necessary to divide them into two classes, and to converse with one class on Sabbath between services, and with the other class on Thursday afternoons.

January 25th, Wednesday.—Service in the evening. 100 attended. At the conclusion of the service spake with the candidates. The Lord verily blessed us; every heart appeared to feel, and every eye did weep.

January 29th, Sunday.—This day being appointed as a day of thanksgiving to Almighty God, for having mercifully delivered us from that dreadful disease, the small-pox, Mr. Jenkins preached to 400 persons. After the service many of the people prayed. I preached in the afternoon and evening.

February 5th, Sunday.—Two elders and two deacons were chosen by the unanimous votes of the members. Our church discipline is as follows:—If a member conduct himself unbecomingly, he is reprimanded; if this proceeding have no effect, two other members endeavour to convince him of his error. If their endeavours fail, the subject is brought before the missionary, elders, and deacons, and their conclusion is laid before the whole church. The votes of the members decide the questions brought forward.

February 12th, Sunday.—Prayer-meeting in the morning as usual; 250 attended. 300 attended the other services of religion. This has been a day of apparent spiritual awakening to some. The conversation with the members and candidates was edifying and encouraging. Four English ladies, and two Dutch colonists, attended the service.

Feb. 15th, Wednesday.—Some Bushmen having stolen two heifers belonging to our people, two parties went out last night in quest of the thieves. This morning many Bushmen were brought to the station. The delinquents were discovered and whipped, and the other Bushmen were sent away with presents of meat, &c. This is another proof that Bushmen may be brought to punishment for their depredatory acts, and that in many cases (as in this) there is no need of discharging a gun, much less of shooting them.

February 20th, Monday.—110 children attended the school.

February 27th, Monday.—Employed between school hours in visiting the houses. The word of God is proving a savour of life unto many.

April 1st, Sunday.—In the morning 200 persons attended the prayer-meeting. Our new church being so far ready, we were able to hold service in it to-day. This building has been erected entirely by the inhabitants of the district of Philippolis. The Society assisted with 200 rix-dollars (£15), and some nails, hinges, screws, &c. It will contain 500 persons. The walls are of stone, two feet and a half thick, and twelve feet high. To-day the church was filled, and the aisles crowded, and 100 were obliged to remain in the street. Four children were baptized; two members also were admitted by baptism to church fellowship. In the evening the whole congregation was melted into tears, during the administration of the sacrament.

April 2d, Monday.—335 children in the school.

April 3d, Tuesday —At the catechising of the children this afternoon many adults attended.

April 9th, Monday.—Rode to Dice Fountain (five miles distant from this place). All the scholars requested to go with me. I took as many as the wagon could contain. Such affection is very pleasing. On my return they (the children in the wagon) sung many hymns, which quite excited my feelings. At five o'clock met the members of the church.

April 15th, Sunday.—In the evening a Griqua came, desiring to speak to me. He stated that for some time past he had had great prejudices against me and my preaching; that he was sorry for it, and begged my forgiveness. I said, that I had always been praying for him, and freely forgave him all the evil thoughts which he had harboured against me. I advised him to refrain from Commandoes, and to seek Christ as his Saviour.

May 1st, Tuesday.—This afternoon a little girl eight years old was greatly affected in school whilst repeating the fourth commandment. I asked her the cause of her grief; she replied, "I feel that I have sinned, and that I do not turn with my whole heart to Jesus. She prayed; she knew Jesus would accept so great a sinner as she was, and she desired to seek him with her whole heart." Another female was also much affected during the catechetical instructions.

May 6th, Sunday.—We trust that the Spirit taught us to pray, for the blessing of the Lord was evidently with us during the prayer meeting. During the morning service the congregation was much affected. One person left the chapel, being overcome by his feelings. I greatly rejoiced at the conclusion of the service, to see many persons going to the hills and ravines to pour out their supplications before God. O Lord—notwithstanding my unworthiness—O Lord, send us now prosperity! Our Chief, though no member of the church, is exemplary in his conduct, and attends the services.

May 8th, Tuesday.—After dinner, rode to a horde of Corannas, who were afflicted with the small-pox. Found two persons attacked with this disease. Exhorted them to believe on Jesus, and to prepare for eternity. One of these persons appeared to enjoy the comforts of religion.

May 23d, Wednesday.—Having preached various sermons against drunkenness, calling upon the Chief and his council, from love to their country, to their people, and to their own souls, to do all in their power to prevent the bad practice which the colonists have of bringing brandy into this country. I rejoice to hear that the Chief has prohibited the sale of spirits at the station.

May 26th, Saturday.—A Griqua, who came from Graham's Town with a load of goods to this station, stopped at Okkert Schallwyk's (a colonist residing near this station), where he had so much brandy given him to drink by the Boor, that he was found dead in his bed the next morning.

June 2d, Saturday.—To-day we were informed that a person had shot a Griqua in a fit of drunkenness. The ball had entered his hip, but his life was not despaired of.

July 9th, Monday.—Commenced the quarterly visitation of the people at their houses. At the first house we called, we found that all the inmates worshipped God. Three females, who have been for some time under religious instruction, were admitted as candidates. The next family we visited appeared to be careless, formal, without the true knowledge which is in Christ Jesus. In another family we spoke with an elderly female, who had been for some time under conviction of her sins. In the last house we entered, the father of the family was a man of much

religious knowledge; had formerly been a member of the church, but appears now to be a hardened, impenitent sinner.

July 14th, Saturday.—How anxiously should a missionary endeavour to gain the hearts of the people among whom he labours, and by his own example evince that religion consists not in words, but in deeds. This week the Lord has greatly blessed us. Seven persons have been admitted as candidates, and many are under religious impressions.

July 15th, Sunday.—400 persons attended the services of religion. Mr. Peel, a Wesleyan, who is compelled to remain a few months here, requested to be considered as a member of our church during his stay. He observed, "that he verily found God was at this place among his children."

July 21st, Saturday.—The Veld-Cornet Joubert (the nearest Veld-Cornet to this boundary), and two other farmers, arrived here this afternoon, for the purpose of obtaining medical advice, and also to attend the religious services of the station.

July 22d, Sunday.—400 persons attended the services of religion, among whom were four Dutch colonists, four English traders, and an English female.

August 5th, Sunday.—Our chapel was filled—yea, literally crammed. 500 persons attended the various services of religion, among whom were a Dutch colonist, three English traders, Captain Waterboer and his council from Griqua Town, and a few persons from Bootschaap. Two adults and one infant were baptized.

August 6th, Monday.—200 persons attended the missionary prayer meeting.

August 12th, Sunday.—400 persons attended the services of religion, among whom were eighty Bechuanas.

September 1st, Saturday.—Service as usual. 300 attended. After service, met the members for prayer and self-examination, preparatory to the sacrament.

September 2d, Sunday.—500 persons attended the different services of religion.

September 3d, Monday.—A meeting was called for the purpose of commencing a Temperance Society. Several persons addressed the meeting, and eighty-three signed as members. Joseph de Bruin (a member of the church) proposed that the use of spirits should be entirely discontinued, even for medicinal purposes; for he observed, that under the name of using spirits as medicine, drunkenness would be secretly indulged in. This proposition was unanimously agreed to, with an amendment.

A memorial was also presented to the Chief and council, signed by all the members, requesting him to issue an order that all spirits brought from the colony, for the purpose of trafficking in this district, should be considered as contraband and forfeited goods.

—

PACALTSDORP.

Extract of a Letter from Rev. William Anderson, dated Pacaltsdorp, 14th January, 1833; addressed to the Foreign Secretary.

The past year has been in many respects highly favoured. There is a general improvement among the people; the Temperance Society has been of great utility. What a female Hottentot said, at the meeting I held in May last, to commence a Temperance Society, is, in a considerable degree, realized—viz: "Sir, that is a very good thing; for if it does not reclaim those who are habituated, it may prevent others from contracting the habit. I remember the time that I could not bear even a small quantity of brandy wine, but by degrees, through enticement, I commenced, and now I am fond of it; therefore, Sir, I say it is a good thing." This woman and her husband, and many more, have since been reclaimed; and in the last year we have had few instances of intoxication, but, on the other hand, a more regular attendance at the worship of God, and a more than usual concern about spiritual things. I have had the happiness to see some, who have been a cause of much trouble to me, now walking in the ways of truth and righteousness; one in particular, whose conduct had been such, that after the use of every means I could devise to check him, I more than once considered it to be my duty to expel him the Institution. Upon this man God has been pleased to manifest the power of his grace. He became a candidate for baptism; he was baptized the Sabbath Dr. Philip was with us. It was a pleasing sight to see the father, the daughter, and grand daughter, baptized together; this event had a pleasing effect upon some others, whose conduct had been hitherto very bad. One of these exclaimed, when he left the church, "I could scarcely believe my eyes when I saw Claas Slingen stand before the pulpit. I thought, is it possible?" On the 16th of December last, I baptized six adults and three children: and on the 25th, Christmas day, when usually more than two hundred persons (Hottentots, slaves, &c.) attend our public worship, I baptized five adults and eight children. I had that day a congregation of 450. It was a refreshing season; many who were present had never before seen the ordinance of baptism administered. There are about five or six more adults who give very favourable hopes that they will be soon admitted.

During the past year we have been favoured generally with much health among

us. The births for that period have been nineteen, the deaths eleven. Among those who have departed this life, one was a most worthy character. When a child he lost one hand, through the neglect of his mother; and twice in his life, while in the service of the Boors, he had had narrow escapes with his life. Once a large beam of wood fell on him, which laid him by for a long time; at another time he fell from a wagon loaded with wheat-sheaves, and the wheel passed over his body, yet his life was spared; and though a weakly man, having only one hand, he was very industrious. He had been in the Institution fifteen years; was never burdensome; his garden was cultivated in a manner far superior to any other in the place. He was also a very pious, good man, and in the closing days of his life spoke sensibly of his faith in Jesus Christ. I attended him to his last hour. Some of his last words were—when asked, "Are you afraid of death?"—"How can I, while my eye is fixed upon the Lamb of God, upon a crucified Saviour?"—"Have you pain?"—"I have pain in my body, but no pain in my mind. I am going to God, my Father, through Jesus Christ, my Redeemer."

In September last Mr. Buchanan came here, from Cape Town, and introduced the Infant School System, which has been carried on since by two of my daughters, who conduct it until my two daughters, who went to Cape Town to learn the system under Miss Lyndal, return; and the progress that many of the children make, is wonderful. Some, who did not know a letter in the alphabet, three months ago, begin now to spell, and I do entertain the hope, that it will be of very great service to the institution. I must here relate a very pleasing effect which this school has had already, in the instance of a child two years of age. When the parents sat down to eat, this their only child, first putting her little hands before her eyes, said, "Papa must pray; in our school we pray; papa must pray—why don't papa pray?" I was also told that she puts her hand before her eyes when she goes to bed in the evening. Having mentioned this circumstance in the church, without mentioning the names of the parties, it led to an inquiry among them who it might be, and afterwards I heard that there were two more children, of nearly the same age, who had acted similarly, and that the father of one of these children has since commenced prayer in his family, and shows marks of concern about his soul.

Requesting an interest in your prayers for further support in my advanced stage of life, I remain, dear Sir, yours very affectionately, in the bonds of the gospel,

(Signed) WILLIAM ANDERSON.

P. S. We have a number of very poor, old people at this station, who are well worthy of attention. Some few articles of old clothing would be very acceptable. We should also be glad if favoured with some articles for the sewing-school, such as needles, thread, &c., and some little things to use as rewards for the encouragement of the little ones in the Infant-school.*

—

BUSHMAN MISSION.

A Letter from Mr. James Clark, Missionary, dated Bushman Station, Caledon River, 1st November, 1832; addressed to the Foreign Secretary.

REV. AND DEAR SIR,

I have the satisfaction to inform you that two of the Bushmen on this station, by their pious and consistent conduct, give evidence of their conversion to God, and that I now have the privilege to join in prayer even with poor despised Bushmen, whose conduct formerly used to be marked with all manner of irregularity and sin. We have worship every morning on the week days, when all to the number of fifty adults attend. I explain a portion of Scripture, and occasionally call one of the Bushmen to pray, which is frequently done in a very appropriate and interesting manner. One of the two above mentioned men keeps up family worship in his hut, and is very ready to converse with others on the goodness and mercy of his Creator; so much so that lately, in my itinerating among the Bushmen, I found his company very useful among them. I would also add, that one of the two Hottentots living here, gives also evidence of true conversion, and that he also keeps up family worship in his house, thus giving a good example to those around him.

With regard to the schools, our numbers continue much the same as formerly mentioned, viz., twenty Bush children, and sixteen adults; seven Hottentot children, and five adults, making in whole, forty-eight, taught daily in the school. Two of the Bush children spell words of four letters, six spell words of three letters; and the others, being very young, are yet in the alphabet, as also the adults; but they all, as well as several of the children (who understand the Dutch language) learn to repeat a small catechism, as also hymns, in which the children have

* Donations of the articles above specified, and of remnants of cotton prints, or other materials for useful female apparel, for this and other stations in South Africa, whence similar requests have been received, if sent to the address of the Rev. J. Arundel, Home Secretary, Mission House, Austin Friars, will be forwarded to the stations by the earliest conveyance.

made considerable progress, and repeat very distinctly. Two of the Hottentots read in the New Testament, and two more are about to commence. The others are advanced in the Dutch spelling-book.

Our gardens completely failed last year, being repeatedly destroyed by myriads of locusts; and as we had no rain for nearly eight months from January last, the Bushmen had no support from the fields around, so that several were necessitated to go to a distance. Those who remained were chiefly supported from the small flock of goats, and the few cows here, the greater number of which have been lent them for their assistance. Since the rains commenced, those who went to a distance have returned, and all those who are able are engaged in making for themselves small gardens on the station. I would also mention that we have had frequent visits from Bushmen living at a distance, with whom we converse on the great truths of the Scriptures; but how far it has been accompanied with the divine blessing, we are unable to speak with certainty. We have the satisfaction to know, however, that they live more peaceably with their neighbours around, which I have no doubt is the means of preserving many of their lives, and which, I have no doubt, is to be ascribed to our residing among them.

As Dr. Philip is on his journey into the interior, I refrain from writing more particularly on the state of this station before his arrival here, when I hope to be able to write you more fully on that subject.

I am, dear Sir,

Your obedient servant,

(Signed) James Clark.

—

EAST INDIES.

MADRAS.

Extracts of a Letter from Rev. W. H. Drew, dated Madras, February 1st, 1833; addressed to the Directors of the London Missionary Society.

Dear Sirs,

* * * * *

Religion has made considerable progress in Madras among the European and Hindo-British population, since the arrival of your first missionary, Mr. Loveless. This change is principally owing to the labours of Mr. Loveless, and the different missionaries who have followed him. At the time that he arrived, and for some years after, until 1809 or 1810, there were only two churches and one church attached to the "Propagation" Society. There was then only one evangelical clergyman throughout the Madras Presidency. The holy Sabbath was almost universally spent in visiting, parties of pleasure, dinner parties, card parties, or balls; there were only about twelve persons who religiously observed it (1810). Now the sound of a violin is scarcely ever heard on that day; set visiting is given up, except (I regret to say) among the upper classes; there is a general regard to the decencies of the Sabbath, and there are more than 150 persons and heads of families who *religiously* observe it, in the strict sense of that word. Formerly conversation on religious subjects was never heard; now it is common, and even among those who are not pious. Scripture truths are generally approved; faithful preachers are estimated; there is a prevailing regard for religion and religious persons; and, more than all, family prayer is frequent, as well as social prayer-meetings in private houses. There are now in Madras three Episcopal churches and chapels, four Episcopal mission chapels, a Scotch kirk; and whereas Mr. Loveless, when he first arrived, had to preach for some years with much caution in a private house, there are now five mission chapels. There have also been established within the last few years, a large number of religious societies—viz. a Bible Association, an institution of considerable importance, well supported, standing high in public estimation—a Tract Society—Church, London, and Wesleyan Missionary Society—Society for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts—a Christian Instruction Society—several Sunday schools, Free schools, Native schools, Asylums for Orphans, and other benevolent institutions. It is impossible to observe what has been done here, and to know that a proportionate progress in religion has taken place throughout the Presidency in every station wherever there are Europeans, without saying, "What has God wrought!" and without indulging the confident expectation of still greater things. Pious officers are greatly increasing.—There are some in almost every cantonment. From various causes, there has not been, by any means, a proportionate impression on the native population of Madras, but we trust a brighter day is dawning upon them. The most flourishing stations in India, however, are in this Presidency, as you will perceive from the very interesting report of the District Committee, for this year.

* * * * *

Upon the whole, I feel the need of much heavenly guidance and support. Oh! for a large supply of the wisdom that cometh from above!

With the earnest hope that I shall be remembered in your prayers, I remain, dear Sirs, yours, very respectfully and affectionately,

(Signed) W. H. Drew.

View of Publick Affairs.

EUROPE.

Advices from Europe to the 7th of October have been received by the packet ship Susquehannah, arrived at the port of Philadelphia. A Swedish vessel arrived at New York, has brought intelligence, but no papers, from Lisbon, to the 12th ult. All Europe, except Portugal, is free from a state of actual war; but it is a state of *feverish* inquietude, which exists nearly throughout the whole.

BRITAIN.—In the recess of the British Parliament, occurrences of much importance to the nation at large seldom take place. Parliament was prorogued to the 31st of October, several weeks later than the date of the last accounts. Among the items of intelligence which we have to chronicle under this head, the departure of Donna Maria from London for Lisbon, is about as important as any. The young Queen was attended by her mother, the Duchess of Braganza, and after every manifestation of publick joy on their arrival, and dining with King William and his Queen, Windsor Castle was assigned them as their place of residence while in Britain. At their departure, they received several valuable and interesting presents from the king and Queen of England, accompanied with the kindest and most affectionate wishes for their future prosperity and happiness. An admiral's barge conveyed them to the steam-boat prepared for their reception; and on leaving the port they were saluted with discharges of cannon from the batteries and a ship of war. All this shows, we think, that Britain will, if necessary, interpose to establish the throne of the young Queen, which she has already ascended, but which is still in dispute. Upwards of 1000 recruits for the service of Donna Maria in Portugal had been enlisted in one week in London, and had embarked for Lisbon. Lord William Russell, who it appears had had some misunderstanding with Don Pedro, has returned to England from Lisbon, and it is said that Lord Howard de Walden is to succeed him at the court of the Queen of Portugal—The personal estate of the late Duke of Sutherland is stated to amount to upwards of a million sterling—this is not half equal to the estate of the late Stephen Girard—The great printing establishment of Robert Carrick, of Dublin, with its contents, has been destroyed by fire—Joseph Buonaparte, it is affirmed, has taken Marden Park for the shooting season; of course he will not shoot in the neighbourhood of Bordentown for the present autumn—what a pity!—Sir J. Herschell is about leaving his residence near Slough, for the Cape of Good Hope, to make observations on the fixed stars in the southern hemisphere—Eight wagons were employed in removing his telescopes, transit instruments, and other apparatus. Mr. Richard Heber, one of the greatest book-collectors of the age, died lately at his residence at Pimlico. Such is the size of the library he has collected, that it is said it will take 365 days, on a moderate calculation, to dispose of it by auction. The Caledonian Mercury, of the most recent date, says—"it is our duty to state that the cholera has again appeared among us, and that several have already been its victims." An English paper contains the following articles relative to the British Colony at the Cape of Good Hope:—"The enterprising inhabitants of this colony have determined to send an expedition to explore unknown regions towards the centre of Africa, under the direction of Dr. Smith, the assistant staff surgeon, who has already been a great traveller beyond the frontiers; there is a very great spirit among the people of the Cape to encourage the enterprise. Strong oxen wagons, to the number of six, eight, or ten, will be the chief mode of conveyance for the persons composing the expedition, with the baggage, arms, philosophical apparatus, provisions, articles of traffick for barter, &c.; and it is expected that they will be absent for a year or two, according to the distance they may be able to penetrate. Dr. Smith expects to bring back with him objects of natural history, specimens of mineralogy, &c. He may possibly discover some rich gold mines, and new creatures of great curiosity and interest to the scientifick world." It is stated that there has been a considerable deficiency of income from the customs and excise during the last quarter of the year, falsifying the calculations and estimates of the Finance minister. The death of Rammohun Roy, the celebrated Brahmin, is announced in the London papers—He died at Stapleton Grove, near Bristol. He was a learned man; and about as much, or rather as little, of a Christian, as the Unitarians, by whom we believe he was claimed—The Marquis of Wellesley has been appointed Lord Lieutenant of Ireland—The harvest in Scotland has been most satisfactory. The grain has been housed, stacked in great abundance, and in excellent condition—A most violent gale on the coast of

England, France, Belgium, and Holland, occurred on the 31st of August, and the first of September. It occasioned the loss of many lives by shipwreck, and destroyed much property on the land.

France.—It is stated that previously to her visit to England, and the brilliant reception and royal attentions which she received there, Donna Maria and her mother had travelled through a great part of France, without receiving any governmental notice whatever; and the neglect is attributed to the offence given to Louis Philippe and his family, by the young Queen refusing a matrimonial connexion with the second son of the king of the French—preferring a union with the duke of Leuchtenburg, the brother of her mother-in-law. There is little doubt that a desire to secure a favourable intercourse with Portugal, has had an influence both in Britain and France, in their manœuvres with respect to this royal damsel—The king of the French has lately made an excursion with his queen through a part of Normandy. At Cherbourg, they were received with great manifestations of affectionate loyalty—The court and opposition papers, however, give very different accounts of the popular feeling in France toward the present occupant of the throne. The French find it difficult to preserve the territory conquered from the Dey of Algiers from the incursions and depredations of the Arabs; and it is thought that many years must elapse before the territory can be possessed in peace, and with much advantage to the conquerors. An expedition has lately proceeded from Toulon to Bougia, a small sea-port about 40 leagues east of Algiers, where the Arabs had acquired the ascendency—The vintage in France this year, it is said, promises to be uncommonly fine—Not long since, considerable uneasiness was apparently felt by the authorities of France, from the apprehension of treasonable proceedings, countenanced and favoured by the Duchess de Berri—A proclamation, or whatever else it might be called, laying claim to the crown of France in behalf of her son, was printed, and the copies secretly scattered about the streets of Bourdeaux. At the last accounts, however, anxiety from this quarter was thought to be nearly done away. Partial disturbances from several causes have recently taken place in various parts of the kingdom, but nothing that endangered the peace of the nation. Russia, Austria and Prussia, are unfriendly to France, on account of the overthrow of the legitimate dynasty; but France and Britain are at present in amity, and if cordially united, they are, humanly speaking, more than a match for the whole of Europe beside. The cholera has again appeared in Paris, and threatens to be as prevalent and as fatal as it was two years since. Prince Talleyrand had arrived in Paris from London—Mr. Livingston, our ambassador to France, accompanied by the officers of the United States' ship Delaware, had been presented at court, and by invitation, had dined with the King and royal family on the 26th of September; and on the same day Mr. Harris, our late Charge d'Affaires, took leave of the King, preparatory to his leaving Paris.

Spain.—The last arrivals from Europe announce positively the death of the King of Spain, and as the intelligence comes in different directions, we rather think the publick will not be again *disappointed*. The Moniteur, the official paper of the French court, announces this event in the following terms:

"The King of Spain died on the 29th ult., at three o'clock in the afternoon. A telegraphic despatch, sent off by M. de Rayneval, announced the event to the Government yesterday. In conformity to the last will of his Catholic Majesty, the Queen Dowager had been declared Regent during the minority of the young Queen Isabella. The Ministry has not been changed. Madrid was perfectly tranquil. A courier was sent out last night with orders for M. de Rayneval to declare that the French government is disposed to recognise the new Sovereign, as soon as it shall have received the necessary notification. M. Jules de Larochefoucald, one of the King's Aides-de-Camp, set out, it is said, yesterday morning for Madrid, with despatches, among which are autographic letters from his Majesty and the Queen, to the widowed Queen of Ferdinand VII. We learn from Madrid that a Council of Regency was formed just before the King's death, to assist the Queen in the government of the kingdom. It consists of five members, namely, the Infante Don Francisco de Paule, the Duke de l'Infantado, M. Zea Bermudez, the Bishop of Seville, and General Castagnos."

It is most probable that there will be a civil war in Spain, in a conflict between the claimants of the crown. Don Carlos, the brother of the deceased monarch, would be his successor, but for the repeal of the salique law, which excluded females from the throne. This repeal Don Carlos will not regard, and he has a strong party even in Madrid. It is rumoured, moreover, that his claim will be powerfully sustained, by Russia, Austria, Prussia, and Naples; and that General Bourmont will leave Portugal and command the forces to be arrayed against the reigning Queen. France and Britain will probably recognise the right of the Queen regent; and it is not improbable that all Europe may be disturbed in the sequel. The *cholera* prevails to a considerable extent, in several parts both of Spain and Portugal.

PORTUGAL.—Donna Maria arrived in Lisbon on the 22d of September, and was most enthusiastically received by the inhabitants of that city, and by the civil and military authorities. As both Britain and France will probably and speedily acknowledge her as the rightful sovereign of Portugal, there seems little doubt that her claim to hold the sceptre will ultimately be established. Yet there is every indication that the mass of the population of this priest-ridden kingdom are in favour of Miguel. The Swedish vessel lately arrived at New York, brings information direct from Lisbon, eighteen days later than had previously been received: and the statement is, that although the Miguelite forces had been repelled in all their attacks on Lisbon, yet the siege was maintained; the adjacent country had been desolated to prevent the furnishing of supplies; and Lisbon was straitened for provisions. The royal aqueduct which supplied the city with water, had also been stopped. A previous rumour that Bourmont and the French officers under him had resigned, seems to be falsified. The captain of the Swedish vessel reports, that the day he left Lisbon, Don Pedro's forces marched out to attack the Miguelites, and that he heard the report of the cannon of the conflicting armies, but did not know the result.

ITALY.—An article from Bologna states that "a gloomy discontent, foreboding some extraordinary event, pervades the whole of Italy. Throughout every state, every city, indolent Naples excepted, there is a deep-rooted feeling of dissatisfaction against the different governments, and a hatred to Austrian power and Austrian influence. Unless some attempt at conciliation, and a complete change of policy take place, a storm will ere long burst forth from many quarters, and be tremendous in its violence. The enormous military force, which is so ostentatiously displayed in every small town, is the sole obstacle to the exhibition of the bitter feeling which rankles in the heart of every Italian."

Rome, Sept. 17.—M. Van Rothschild, has been here for some days, and the new loan for 5,000,000 is finally concluded with him—not, however, at 82, as I before announced, but at 80, from which the commission is to be deducted. The government is indebted for these good terms to the competition of two other bankers, Messrs. Valentine and Apoll.

BELGIUM & HOLLAND.—These states that lately filled the world with the noise of their doings, seem now to attract little notice. We have observed nothing in the last month relative to either of them, that is worth reporting. They seem to remain *in statu quo* —neither of them satisfied, but both thinking it best to be quiet.

AUSTRIA, RUSSIA & PRUSSIA.—There has been a meeting or Congress, of the sovereigns of these great powers, in the latter part of the summer and the beginning of autumn, at Munchengratz, a town of Bohemia, on the river Iser—which has attracted much observation throughout Europe, and given rise to many opinions. The Congress is dissolved, but its doings are not known, except by conjecture. A French paper, the *Messager des Chambres*, concludes a long article, filled with conjectures and suppositions relative to this Congress, with the following paragraph. "In resuming this question, it may be admitted, without fear of being far from the truth, that the Congress, at which the last act was performed at Munchengratz, has done nothing more (so far as immediate measures are concerned) than determine upon measures of discipline and internal police for all the countries under its influence; and that as to plans relating to external matters, they have only adopted principles for some, and marked out a line of policy for others, altogether dependent upon events." It is stated that there is to be another meeting, during the coming winter or spring, probably at Vienna, of these same sovereigns, or of their plenipotentiaries, to form a new *Holy Alliance*—so called by an impious misnomer. We think it requires neither the spirit of prophecy nor the eyes of Argus, to discern that the great object of these consultations among the absolute monarchs of Europe is, to stop the progress of what is called *liberalism*, and to guard their own dominions in particular against its influence. It may however lead to war, but we hope not. Some conjecture that the partitioning of European Turkey is among their plans.

TURKEY.—Another most desolating fire has occurred at Constantinople. It is said to have laid one-third of the city in ashes. The capital of the Mohammedan Sultan seems to us to have suffered more by fires, especially of late, than all the other cities of Europe taken collectively—Every thing indicates the rapid downfal of the Moslem power. European customs, usages, arts and fashions, which half a century since would not have been tolerated in the dominions of the Grand Seignor, are now not only tolerated, but to a certain extent, encouraged and patronized—These are subverting the very foundation of the Mohammedan superstition, while its military prowess has entirely ceased to be formidable. It is said that the Sultan has very lately applied for Russian troops, to defend him against his own dissatisfied subjects.

ASIA.

Canton.—Canton papers to the 31st of May have been received at New York. Availing himself of their contents, the editor of the Journal of Commerce says, "The interesting information as to the east coast [of China] will be found to prove plainly, the real state of things in this suinglar country. The violent proclamations, disregarded by even those who issued them; the want of will or power to repel the visits of foreigners; the general wish for trade; the all but incredible weakness of the government; the tyranny and rapacity of the mandarins, present a picture which could not be rivalled by any other country in the world. It is only required that it should be so willed by foreigners, and in a few years, either with or without the direct consent of the government at Peking, the valuable trade along the whole eastern coast of China will be open to them."

Death of the Empress of China.—On the 15th of July, died at Pekin, the consort of the Emperor of China. A general mourning has been ordered in consequence. The Mantsher *employes* are for 27 days to wear garments of coarse white linen, and caps without tassels or buttons; during 100 days they must not shave their heads. The Chinese people must leave their heads unshaved for the same period, and are to wear no tassels on their caps for seven days. The right of nominating the Empress belongs to the Emperor's mother, who solicits, within three years, one of the five spouses of her son for that office.—*Russian paper.*

Bankok.—An accredited agent of the President of the United States, Mr. Roberts, has formed a treaty of commerce and friendship with the King of Siam.

AFRICA.

Beside what may be seen in our Religious Intelligence, we have nothing to report from Africa, except the following article.—

Egypt.—"By accounts from Alexandria, it appears that the Egyptian government has issued an Ordonance, prescribing as follows—1. The prohibition of receiving Turkish coin in the Government offices is renewed, and is to be strictly acted upon. 2. The officers of the Custom-houses and lazarettos are enjoined to seize all Turkish coin found among objects landed, or in the possession of travellers. 3. The authorities are to cease all intercourse with merchants who may import such coin into Egypt."

AMERICA.

Mexico.—A recent arrival brings intelligence, that in a general engagement, Santa Anna had gained a decided victory over the opposers of the established government. A few of the leaders only had escaped. We hope that this may be the termination of the sanguinary conflict for power, in this great but distracted republick.

In the other States of Southern America, we know of no important recent changes.

United States.—An unhappy controversy is going on between our general government and the constituted authorities of the State of Alabama. Numerous settlements, it appears, contrary to treaty, have been made on the lands of the Indians, within the State of Alabama. The President of the United States has required these *squatters*, as they have been denominated, to remove without delay, and has taken measures to carry his requisitions into full and immediate effect. The Governor of Alabama protests against this proceeding, and by proclamation makes known his intention to maintain the right of the State to extend its jurisdiction over the Indian lands, within its limits, and to protect those who have set themselves down on the disputed territory. He pleads in justification of this course, the example of Georgia, where it is affirmed, a similar proceeding was sanctioned by President Jackson. What will be the issue remains to be seen. For ourselves, when we consider the amount of Indian wrongs and African oppression, with which our beloved country stands chargeable before the righteous Sovereign of the Universe, we cannot but fear that out of these wrongs and this oppression, as their sources, calamities will come on our land, which will show us our sin written in its punishment.

A few days hence the next meeting of our Congress will take place. It will be one in which concerns of the utmost importance must receive attention; and the opinions of our leading men differ, and will come in conflict. Let every Christian feel his obligation, earnestly to implore from that God who has the hearts of all men in his hands, and who is the great fountain of wisdom, the guidance of our legislators into measures favourable to equity and peace, and that he would continue to bless us, by turning us as a nation from our sins, and causing that righteousness to prevail, by which alone a people can be exalted, and rendered truly and permanently prosperous.

*** An attendance on Synod, in the first part of the present month, and subsequent indisposition, have caused a very unusual delay in delivering this Number of our Miscellany to our subscribers—They will appreciate our apology.